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THE VANDERBILT ORIENTAL SERIES

EDITED BY

HERBERT CUSHING TOLMAN AND JAMES HENRY STEVENSON

# ASSYRIAN AND BABYLONIAN CONTRACTS

WITH

## ARAMAIC REFERENCE NOTES

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# PREFACE.

In the present volume all the cuneiform tablets in the British Museum having Aramaic inscriptions, are brought together for the first time, and arranged for purposes of comparative study.

The cuneiform texts with their Aramaic readings, as they appear on the tablet, are reproduced with as much fidelity as possible; and the individual Aramaic texts appear separately in a body of notes, where each is discussed. The reader is requested to compare the legends in both places, as it may sometimes happen in the process of etching, that the original is more faithfully produced in one place than in the other. The entire corpus of Aramaic inscriptions will be found grouped together at the close of the cuneiform texts, where readings may be compared, the development of the alphabet traced, and the individual peculiarities of the scribes noted.

In the transliteration and translation the cuneiform order is followed, so that the line for line of the Assyrian may be preserved. This has obvious disadvantages, but I think the advantages outweigh them.

I have not thought it necessary to mark all accented letters, as *ú*, *šá*, etc., nor have I usually indicated long vowels when they were not indicated by the



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scribe. In the translation I have generally shown the constituent elements of proper names where these were certain.

I desire to acknowledge the uniform courtesy which I received while copying these tablets in the British Museum, from Dr. E. A. Wallace Budge, keeper of Assyrian and Egyptian antiquities, as well as from his assistants. Every facility and encouragement was given me toward making the collectiom complete.

I am indebted to my instructor, Prof. Robert Francis Harper, for valuable suggestions and help while studying these texts. Rev. C. H. W. Johns, M.A., lecturer in Assyriology in Queen's College, Cambridge, has also laid me under obligation by reading the greater part of this book in the proof sheets. While this kindness on the part of Dr. Harper and Mr. Johns is highly appreciated, yet neither of them is to be held responsible for opinions expressed here.

Parts I., II., and IV. of this book were originally presented to the University of Chicago for the degree of doctor of philosophy.

VANDERBILT UNIVERSITY,
Nashville, Tenn,, March 28, 1902.

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# LIST OF ABBREVIATIONS.

*A. B. P.*—Br. Meissner, *Beiträge zum Altbabylonischen Privatrecht*, Leipzig, 1893.

*A. B. R.*—J. Kohler und F. E. Peiser, *Aus dem Babylonischen Rechtsleben*, Leipzig, 1890, *ff.*

*A. D. D.*—C. H. W. Johns, *Assyrian Deeds and Documents*, Vol. I., Cambridge, 1898; Vols. II. and III., 1901.

*B. A.—Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft, herausgeben von* Friedrich Delitzsch und Paul Haupt, Leipzig, 1890, *ff.*

*B. A. L.*—A. H. Sayce; The Semitic Series: *Babylonians and Assyrians, Life and Customs*, New York, 1900.

*B. V.*—F. E. Peiser, *Babylonische Verträge*, Berlin, 1890.

*C. I. S.—Corpus Inscriptionum Semiticarum*, De Vogüé, Paris 1881, *ff.*

*Doc. Jur.*—J. Oppert and J. Menant, *Documents Juridiques de l'Assyrie et de la Chaldee.*

*G. A. I.*—S. A. Cook, *A Glossary of the Aramaic Inscriptions*, Cambridge, 1898.

*G. A. S.*—J. A. Knudtzon, *Gebete an den Sonnengott*, Leipzig, 1893.

*H. W. B.*—Friedrich Delitzsch, *Assyrisches Handwörterbuch*, Leipzig, 1894–1896.

*J. R. A. S.—Journal of the Royal Asiatic Society*, New Series, London, 1865, *ff.*

*K, B.*—Eberhard Schrader, *Keilinschriftliche Bibliothek*, Berlin, 1889, *ff.*

*Muss-Arnolt*—W. Muss-Arnolt, *A Concise Dictionary of the Assyrian Language*, Berlin, 1894, *ff.*

*Ph. Gl.*—A. Bloch, *Phœnicisches Glossar*, Berlin, 1890.

*Ph. Spr.*—Paul Schröder, *Die Phönizische Sprache*, Halle, 1869.

*P. S. B. A.*—*Proceedings of the Society of Biblical Archæology*, London, 1872, *ff.*

*Ph. S.*—M. A. Levy, *Phönizische Studien*, Breslau, 1850, *ff.*

*Spr. Nbd.*—K. L. Tallqvist, *Die Sprache der Contracte Nabû-nâ'ids.*

*Str. II.*—J. N. Strassmaier, *Babylonische Texte. Inschriften von Nabonidus*, Leipzig, 1887–1889.

*Str. III.*—J. N. Strassmaier, *Babylonische Texte. Inschriften von Nabuchodonosor*, Leipzig, 1889.

*Suppt.*—Br. Meissner, *Supplement zu den Assyrischen Wörterbüchern*, Leiden, 1898.

*Z. A.*—C. Bezold, *Zeitschrift für Assyriologie*, Leipzig, 1886, *ff.*

*W. A. I., III.*—H. C. Rawlinson, *Cuneiform Inscriptions of Western Asia*, London, 1870.

# REGISTER OF TABLETS.


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# INTRODUCTION.

The tablets which are here autographed are selected from the different collections of the British Museum because they constitute a group in which appear the so-called "Aramaic dockets." These have been a subject of especial interest since the early days of Assyriology, when they were first noticed and discussed by Sir H. C. Rawlinson in 1864.

The work of collecting, collating, and editing the series was undertaken in 1896, at the suggestion of Dr. E. A. Wallace Budge, keeper of Assyrian and Egyptian antiquities in the British Museum, and under the direction of my respected teacher, Prof. R. F. Harper, of Chicago University.

At that time about half of the tablets had been published by Sir H. C. Rawlinson in W. A. I., Vol. III., and by M. DeVogüé in "Corpus Inscriptionum Semiticarum," *Pars Secunda*, *Tomus I.*

Since my copies were made the Rev. C. H. W. Johns, M.A., of Cambridge, England, has published a valuable collection of "contracts," etc., in which also a number of these Assyrian texts appear, though without the Aramaic readings.

At the time when these tablets were copied by me, fourteen of them had not yet been published, and four only in part. At present, ten, I believe, appear for the first time.

The work was undertaken in order to bring together in one collection, for comparison and study, all

"contracts" having Aramaic readings, and I think in this respect the collection is complete. It is, so far as I know, the first and only attempt in this direction, and I hope that thereby material is furnished which will throw light on the language of the so-called "dockets." I use the term, "Aramaic Reference Notes," which I think more nearly describes the contents of these fragmentary inscriptions.

As for the general character of the work done on these inscriptions by the "Corpus Inscriptionum Semiticarum," no testimony is here necessary; but one or two trifling defects may be noted. The work is not complete, and hence much material that might have been useful in drawing general conclusions is wanting. In the second place, the Aramaic part of the work seems to have received much more attention than the cuneiform, and consequently the latter has suffered. The text and translation do not always come from the same source, and sometimes it seems that they have not been carefully compared. The text and transliteration of K.320, for example, are given on page fourteen, the transliteration of the first line reading: *Kunuk Mutak-kil an-su.* On the opposite page is the translation given by Oppert: "Sigillum Mutakkil-Marduk."

On page seventeen the text of K.76 is given, and in line six a mistake of Rawlinson's, in W. A. I., III., is reproduced; that is, the two signs for the second word, *bintu*, change places. The same want of comparison between transliteration and translation appears in this case also. In K.320, p. 13 f, we have the word *amtu* read *sal-lat*, but read again correctly in K.281, p. 20. These errors are trifling in them-

selves, but indicate a grave defect in the plan and oversight of this part of the work. No serious effort was made to reproduce the Aramaic script, which varies so considerably with the date of the tablet, and hence makes an important contribution not only to the study of palæography, but likewise to text interpretation.

The first important attempt to interpret "contracts" was made by Oppert and Menant, in a work called "Documents Juridiques de l'Assyrie et de la Chaldee," published in 1877. This work, considering the material then available, is accurate in a remarkable degree, and has formed the starting point for all subsequent studies of this class of tablets. Many readings which have since been made out by the syllabaries, etc., are, of course, undetermined—such as, for example, *ka-ka* for *dabâbu*, and *igguguni* for *igarruni*, (or *iparikuni*, as Peiser prefers to read it.) A commendable attempt is also made to reproduce the Aramaic script just as it appears on the tablet. As indicated above, this furnishes some evidence of the date of the tablet, and at the same time provides data for the independent investigation of the readings. The texts used are, without important exceptions, those of Rawlinson's. Oppert has continued to do splendid work in this field down to the present, and many valuable contributions from his pen have appeared in "Zeitschrift für Assyriologie," as well as in other publications. I shall have occasion to notice later his interpretation of the very obscure text, 76–10–16, 17.

Rawlinson's texts of the "contracts" appeared in W. A. I., Vol. III., in 1870. These texts exhibit a

remarkable degree of accuracy. Assyriology has made wonderful strides since Rawlinson's time, and most of his texts have been copied and collated again and again, but only to bear witness to his genius. Very few corrections have been made, and these only where familiarity with formulæ has suggested the reading of broken or rubbed signs.

Rawlinson's treatment of a number of the Aramaic readings discussed in this book is worthy of more than a passing mention. His work which was published in the Journal of the Royal Asiatic Society in 1864, Vol. I., Part I., N. S., has since formed the basis of all treatment of these legends. The contribution there made to knowledge is remarkable for its insight, and subsequent study has, in a large measure, vindicated Rawlinson's conclusion.

At the time this work was done the claims of Assyriologists were met with skepticism in many quarters, and it was hoped at one time that corroborative evidence for cuneiform readings might be found in the Aramaic. After some study, Rawlinson confesses his doubts in words that are well-nigh prophetic. He says: "In reality, the so-called Phœnician key has added but very little to our knowledge of either the Assyrian alphabet or language, and I cannot therefore regard it as of any essential value." How true these words are is witnessed by the fact that, instead of the Aramaic proving a help to us, the reverse is the case, and we are obliged not infrequently to turn to the cuneiform for an interpretation of the Aramaic.

Rawlinson explained the word דנת, *danat*, which he derived from the Assyrian word, *nadânu*, as a noun, meaning "gift," or "sale."

DeVogüé says it is an Assyrian word from the stem דנא, which has the same meaning as נתן in Hebrew or Aramaic. This word is now known to mean "document," or "tablet," and to correspond to the Assyrian *dannitu*.

Cook, in the body of his "Aramaic Glossary," gives the definition, "a selling," or "document;" but in his "corrections" he gives only the definition, "contract," "record of sale," and seems to follow Winckler's explanation which connects it with the Nabataean word, תנא, "agreement," "contract."

Rawlinson finds some difficulty with the word *amtu*. He reads the cuneiform as two signs, *šal-lat*, but notes that the suffix attached is *su*, not *šu*. This leads him to the accurate suggestion that this word does not end in *t*, but is a "Tauranian compound." Subsequent study has proved the correctness of this conclusion. It is worthy of note here that C. I. S., which acknowledges its indebtedness to Rawlinson's study of these readings, transliterates this sign in the same place, *šal-lat-šu*, though it reproduces it correctly, *amti-šu*, elsewhere.

The next work of importance dealing with "contracts," a work already referred to, is "Corpus Inscriptionum Semiticarum," *Pars Secunda*, *Tomus I.* This work was undertaken principally on account of the Aramaic, yet since the cuneiform also found a place it is a pity that this part of the work was not done more carefully.

The following "contracts" are discussed, though either text or translation, and sometimes both, are wanting: K.3788, K.5424, 83–1–18, 329 (which latter the editor says Mr. Pinches copied for him); 81–2–4,

152, also copied by Pinches; and 81–2–4, 395. The following correction of the numbering may be of service: No. 26, K.5424 should be K.5424c; No. 27, called $\theta$ 5, an old number, should be K.8528; No. 35, *Musei Britannici* 188, should be Rm. 188 (did the editor confuse the letters Rm. with B.M.?); No. 37, called $\theta$ 18, should be K.8529.

Two important works are from the pen of Dr. F. E. Peiser. "Babylonische Verträge," published in 1890, contains the texts of forty-seven tablets from the Berlin Museum, the transliteration and translation of one hundred and twenty-one tablets from the Berlin Museum, thirty-four from the British Museum, and an introduction on judicial matters among the Babylonians, by Prof. J. Kohler, of Berlin.

Volume IV. of the "Keilinschriftliche Bibliothek," edited by Dr. Eberhard Schrader, contains the transliteration and translation, by the same author, of a vast number of tablets dating from the earliest down to the latest times.

To these must be added "Aus dem Babylonischen Rechtsleben," edited by Prof. J. Kohler and Dr. Peiser, containing the translation of a large number of "contracts," with discussion of problems relating thereto. Dr. Peiser's work marks an epoch in the study of "contract" literature, and he is deserving of praise for the scientific manner in which that work is done.

A very important work, and the only one dealing with the old Babylonian "contracts" before the last-mentioned volume by Peiser, is Meissner's "Beiträge zum altbabylonischen Privatrecht," Leipzig, 1893.

Of important text publications we may mention

first, those of Rawlinson and Norris, in W. A. I., Vol. III., published in 1870.

Strassmaier's voluminous work on Babylonian texts furnishes a vast amount of material for the lexicographer. His "Inschriften von Nabonidus," was published in 1889. These texts were the basis of Dr. K. L. Tallqvist's valuable contribution to the grammar and lexicography of the later "contracts," viz., "Die Sprache der Contracte Nabû-Nâ'ids."

Rev. C. H. W. Johns's excellent volume of Assyrian "contracts," etc., containing seven hundred and sixteen texts, was published in 1898. Aside from Strassmaier's texts (which were all Babylonian), this is the largest single collection of "contracts" yet published, and Mr. Johns has well deserved the thanks of all Assyriologists for the rich mass of material therewith supplied. The principal difficulty in the way of interpretation of "contracts" heretofore has been the paucity of texts. Happily, this difficulty is now, in a large measure, removed, and when we hear from Mr. Johns's second volume, no doubt many obscure phrases will be cleared up. His work should be especially valuable for the study of the eponym canon, supplying as it does, quite a number of new archons. It will also serve well in the study of the difficult subject of proper names.

Mr. Johns's plan of avoiding all shading of broken parts and restoring undoubted readings within brackets has much to commend it, and it certainly presents a fairer page; but on the whole, I doubt its expediency. There is always present the danger of missing a bracket; and I believe students will prefer to know

exactly what is on a tablet, even to the extent of a broken wedge.

A very commendable feature of this volume is the arrangement of material according to contents rather than chronology. When the student is endeavoring to solve formulæ or phrases, it is a great advantage to have numerous examples at hand. This arrangement, especially when tablets are dated, has nearly everything in its favor.

"The Babylonian Expedition of the University of Pennsylvania," Vol. IX., which appeared in 1898, contains, besides an introduction, a valuable list of proper names, transliteration and translation of a few texts, about one hundred and twenty "contract" tablets relating to the business affairs of the Murashû sons, dated in the reigns of Artaxerxes I. and Darius II.

Drs. Hilprecht and Clay have been at great pains to reproduce the individual peculiarities of the texts, and have succeeded well. The composition of the signs showing, as they do, a tendency toward simplification in the late period from which these tablets come, the special characteristics of each scribe's writing, the erasures, the omissions, even the traces of a poor stylus, are all, in the interest of palæography, indicated or reproduced as nearly as such things can be reproduced by the pen.

Very especial interest attaches itself to the fact that in this volume there are two tablets, Nos. 71 and 66 a, with fairly well-preserved Aramaic inscriptions, while on others there are traces of Aramaic letters written with ink.

The volume in question exhibits everywhere the

care, insight, and scholarship of its authors; and the numerous other volumes yet to come will be welcomed by students. Americans are to be congratulated on having such a valuable cuneiform collection within their reach as that which is now finding a home at the University of Pennsylvania. I am indebted not only to the complete and accurate list of proper names this volume contains, but also to the suggestive discussion of this most difficult subject given in the same place.

Attention is here called to "Beiträge zur Assyriologie," *Dritter Band*, *Heft 3*, where Messrs. Ludwig, Demuth, and Ernest Ziemer have each furnished a transliteration and translation of fifty "contract" tablets, the former from the time of Cyrus and the latter from Cambyses. The fact that Drs. Demuth and Ziemer were, at the time the work was done, students of Prof. F. Delitzsch, and that the work was done under his supervision is sufficient guarantee of its excellence. The work contains important introductory matter, including a discussion of proper names, by Prof. Delitzsch, and was published in 1897.

My purpose has been to reproduce as accurately as I might the Aramaic on each tablet, and at the same time to make the cuneiform trustworthy. The work was undertaken principally on behalf of the Aramaic, and I regret that it does not better justify its purpose. The Aramaic legends are so fragmentary, and the material for comparison so often wanting at the critical place, that a number of problems are still waiting solution. I thought it best, however, that the results already obtained should be submitted, and the undetermined problems await furthur leisure and study.

With each reading will be found the various interpretations that have been suggested, and a comparative table of the inscriptions is also added. It was my original intention to arrange these tablets according to contents, but there were so few of each kind that it was thought better to abandon this plan in favor of a chronological arrangement, even though many are without date.

I desire here to call attention to one or two matters of interest noted during the study of the texts. The word *pân*, "in presence of," which appears before the name of each witness, was translated "witness" long ago by Oppert. I have retained the later definition, and have uniformly translated, "before." But I wish to mention here an interesting fact, with some possible bearing on this reading, noted in a hurried examination of Mr. Johns's texts. In No. 385, R. 12, after the names of seven witnesses we read, "Napḫaru 7 šı (pl.)$^{al}$," etc.; and in No. 416, R. 6, after the names of six witnesses, "Napharu 6 šı (pl.) ša$^{al}$," etc.; and in No. 446, R. 14, after the names of five witnesses, "Napharu 5 šı (pl.)$^{al}$," etc. (Cf. 331, R. 6; 350, R. 11; 391, R. 17; 408, R. 12; 416, R. 6; 448, R. 22; 500, R. 3; 637, R. 2.) How this sign should be read, I am not certain, but it is evidently a noun referring to the witnesses, and seems to mean either "witness" or "person." Peiser, in K. B., reads *pânî*, "zeugen."

In No. 30 (82–9–18, 50 a) occurs the word *abattum*, the second syllable of which was regarded by Tallqvist in Spd. Nbd. as uncertain. Our tablet, where the word appears in both the cuneiform and the Aramaic, puts the reading beyond doubt. Other occurrences of the word are interesting:

Str. II., No. 201: Kaspi i-di bîtâti ša ḳabal ali
ša a-na a-bat-tum.

This is followed by a list of debtors, with the amount owed by each.

Str. II., No. 523: 40 gur suluppu ša $^{m}$Itti-Marduk-balâṭu
apil-šu ša $^{m}$Nabû-aḫê-iddin apil $^{m}$E-gi-bi
ina muḫ-ḫi $^{m}$Bêl-uball-iṭ apil-šu ša $^{m}$Bu-u-za apil $^{m}$Ba-nu-nu
ina $^{arab}$Kislimi ina Babili
ina muḫ-ḫi nâru i-nam-din e-lat
u-an-tim maḫ-ri-tum
bîti(?) ša a-na a-bat-tum ša immêri
$^{m}$Bêl-iddin-na

Str. II., 752: ½ mani kaspi a-na bît karê
10 šiḳlu a-na a-bat-tum
$^{m}$Nabû-zêr-ukîn u $^{m}$Nûr-$^{ilu}$Šamaš

Str. III., 306: 2 (quoted by Tallqvist): 00 gur abattum.

From these passages it seems that *abattum* was sheep fodder or wool stored in houses in the city.

In K.458 the form *me-me-ni-(šu)* occurs instead of *mamâna* = *mammâna*, "anyone." (Cf. A. D. D. 246, R. 4, *lu-u me-me-ni-šu-nu;* and 418, R. 6, where the form *mu-mu-nu-šu-nu* interchanges as above, with the regular *manma.*)

Another interesting phrase, one of the words of which, so far as I have noticed, is always written ideographically is *i-za-ḳu-pa-ni*, *i-GIL-u-ni*. This last word I read *igarruni*, while Peiser has read it *iparaḳuni*. (See Brünnow, No. 1390 and 1392, where the values *garû* and *parâku* [with *k*], respectively, are

given.) I have noted the forms *i-gar-ru-u-ni* and *i-pa-ri-ku-ni*, but in neither case are they accompanied by the word *izakupani*. The following examples are taken from A. D. D.:

No. 252: Man-nu ša a-na Ur-kiš a-na ma-te-ma e-la-an-ni
lu-u, etc., . . . itti $^{m}$Asûr-mu-kin u apli-šu kur-bu i-gar-ru-u-ni, etc.

No. 436: Man-nu ša ina] ma-te-e-ma ina ar-kat
lu-u, etc., . . . ša e-la-an-ni
di-e-nu dabâbu itti $^{m}$Apli-a-a
u aplê i-gar-ru-u-ni
i-ḳab-bu-u-ni-ma-a kas-bu ga-mur
la ta-din, etc.

No. 474: Man-nu ša ina ar-kat umê ina ma-te-(ma)
kur-bu] e-la-an-ni lu-u, etc.
ša e-la-an-ni di-e-nu dabâbu
ištu pân $^{m}$Apli-a u aplê-šu
i-gar-ru-u-ni i-ḳab-bu-u-ni
ma-a kas-bu la ga-mur la ta-ad-din

No. 552: Di-e-nu] dabâbu la-aš-šu
man]-nu ša ina ur-kiš ina [ma-te-ma]
i-pa-ri-ku-u-ni . . .
. . . manê kaspi.

From these and other passages I conclude that it is not clear whether we should read, *garû*, or *parâku*. Mr. Johns, in A. D. D., III., follows Peiser's reading, and holds that *garû* is a synonym for *ubta'u*.

Another passage of special interest because of its obscurity occurs in 83–1–18, 338, R. 21:

ṣib-tu be-e-nu a-na 100 ûmê
sa-ar-tu a-na kâl šanâti

I have examined over a dozen of these passages and have found the following variations:

1: ṣibtu ana 100 ûmê
sartu ana kâl ûmê

2: ṣibtu bienu ana 100 ûmê
sartu ana kâl ûmê

3. ṣibtu bienu ana 100 ûmê
sartu ana arkât ûmê.

Peiser translates the phrase in K.B.: "Die Kopfsteur ist bezahlt für 100 Tage die eintragungsportel für alle jahre." Johns, in P. S. B. A., interprets as follows: "The profit or service for one hundred days shall be the compensation for every year." That is, the slave, instead of a full service, shall compound for the year's work by one hundred days' service. The *sartu* is the fine imposed by the *sartenu*, "judge." In thirteen occurrences of this phrase which I have examined, I have noted that in nine of them male or female slaves are sold, and in four, presumably the contract describes the sale of slaves. In nine cases this phrase occurs after the forfeit passage, as *e. g.:*

. . . 4 manê kas[pi] 2 manê ḫurâṣi sakru ina bur[ki Ninip]
ašib $^{al}$Kalḫi iššak[an] ṣibtu, etc.

In two cases it occurs just before this forfeit clause, and in three cases not only after the forfeit clause, but after the statement:

Ina dînišu idabubma lâ ilaḳḳi.

It would seem, therefore, that this is another provi-

sion of the forfeit clause, rather than a regulation concerning taxes, as Dr. Peiser suggests.

A somewhat different passage occurs in W. A. I., III. Pl. 49, No. 3, line 32, which may throw light on the phrase under discussion. It reads:

Ša sinništu ištu pân sartu ḳâtâ ṣibtu ḫabulli.

A complete summary of the discussion of this much-disputed phrase will be found in A. D. D., III., p. 391 f. Oppert's rendering is given as follows: "Voluntas libera et quies ad centum dies est conditio ad omnes annos;" or, again in "Das Assyrische Landrecht," Z. A. XIII., p. 268: "Willensfreiheit und Ruhe für hundert Tage dieses ist der Obligatio für alle Jahre." Prof. Delitzsch, in H. W. B., p. 108 b, quotes the phrase under *bennu* and says: *ein Fluch.* Prof. Jensen, according to Mr. Johns, suggests "fever" for *ṣibtu* and *bennu*, and "defect" for *sartu.*

None of the proposals satisfies the passage in W. A. I., III., 49: 3. The phrase varies so little and is so isolated, that we may hardly hope for the correct solution till we find other readings.

Still another interesting passage, only a fragment of which remains, appears in 83-1-18, 350, R. 34. This clause runs normally as follows:

2 *imêr* sisê ina šêpâ *ilu*Ašûr i-rak-kas
4 *imêr* mur(?)-ba-kan-ni ina sêpâ *ilu*Ninip u-še-rab.

Instead of *u-še-rab*, the verb, *u-sal-li*, sometimes occurs.

In a review of A. D. D. in "Göttingischen gelehrten Anzeigen," No. 3, Berlin, 1899, Prof. H. Zimmern calls attention to this passage in connection

with a similar one found in A. D. D., No. 436, R. 7 f (cf. No. 474, R. 4). This passage reads:

Mâru-šu ana $^{ilu}$Sin išarrap
binat-su rabu-te . . . a-na Bêlit ṣeri i-šar-rap.

Dr. Zimmern translates: "So soll er (zur Strafe dafür) seinen Sohn dem Gotte Sin verbrennen, seine älteste Tochter der Göttin Belit-Ṣeri (d. i. die Herrin der Wüste) verbrennen." Then Dr. Zimmern adds: "Eigentümlich ist auch der haufig erwähnte Ritus, dass in gleichem Falle dem Sin von Harrân oder dem Gotte Assur 4 bezw. 2 Schimmel gespendet werden sollen." Dr. Zimmern, of course, does not mean that the animals in question shall be burned.

In this phrase the verbs are *u-še-rab* (III. 1, of *erêbu*, "to enter") and *i-rak-kas* (I. 1, of *rakâsu*, "to bind"). The former sometimes changes with *u-šal-li* (II., of *šalu*, "send"). Mr. Johns derives the latter from *šâlû*, "to dedicate." (A. D. D., III., 345.)

The very obscure tablet, No. 29 (76–10–16, 17), deserves special attention here, because of the variety of treatment it has received at the hands of different Assyriologists. The phrase that has occasioned the difficulty is as follows:

/Burašu put šêpi ša Ilâni-ḳanûa aššati-šu
ina ḳâtâ $^{m}$Pani-Nabû-ṭêmu našâtu
ûmu ša $^{m}$Pani-Nabû-ṭêmu
itebir $^{m}$Ilâni-ḳanûa
tabakkamma ana Pani-Nabû-ṭêmu tanamdin.

Instead of *aššati-šu*, C. I. S. has *muti-su*. The chief difficulty, I think, arises out of the use of the preposition in the last line. If this woman is a pledge to Pani-Nabû-ṭêmu during his absence (see lines 1–3),

she should be given back to Ilâni-ḳanûa on the return of the former; so I construe *tabakka* with "Ilâni-ḳanûa." How, then, could she also be given back to Pani-Nabû-ṭêmu? I understand this latter clause to refer to the present transaction, and translate: "To Pani-Nabû-ṭêmu she is (now) given (as a pledge)."

In C. I. S. Oppert translates: "Usque ad diem quo Pani-Nabu-temu, frater viri Ile-qanua, messe redierit, in commodum Pani-Nabu-temu, Burasu pro non abituro marito suo Ile-quanua vadem se dabit. Die quo Pani-Nabu-temu redibit (maritum) Ile-quanua (uxor) derelinquet (fratrique) Pani-Nabu-temu dedet."

Oppert returns to this text with an extended discussion in "Zeitschrift für Assyriologie," *III. Band, 1 und 2 Heft*, April, 1888. *Ultu a-ḫu-la* is transliterated *apak la ibbir*, and translated: "Ne sera pas revenu de sa pérégrination." *Tapakkamma* is taken from the root, פכה (laisser, abandoner). *Muti-su* is also kept and translated, "her husband," but no explanation of the masculine suffix is attempted.

Prof. Sayce has also given us a translation in B. A. L., p. 130, as follows: "As long as Pani-Nebo-dhemi, the brother of Ili-qanua, does not return from his travels, Burasu, the wife of Ili-qanua, shall share in the business of Ili-qanua, in the place of Pani-Nebo-dhemi. When Pani-Nebo-dhemi returns, she shall leave Ili-qanua, and hand over the share to Pani-Nebo-dhemi."

This is given as an example of a wife as agent, "taking the place of her husband or other relation during his absence from home." In this translation *put* must mean, "share in the business," while *ina*

*ḳâtâ* is translated, "instead of." This seems very improbable, to say the least. Why Burašu should "leave" her husband and, just what Prof. Sayce translates, "hand over her share," is not apparent. Neither is it evident from Oppert's study of the text why Burašu leaves her husband on the return of the brother-in-law. If we are to go behind the record and assume some incapacity on the part of Ilâni-kanûa, then we might translate the closing lines: "When Pani-Nabû-ṭêmu returns, she shall return Ilâni-kanûa, to Pani-Nabû-ṭêmu she shall give (ḥim)."

The presence of the Aramaic on these tablets has never been very satisfactorily explained. In his discussion of the inscriptions in J. R. A. S., Rawlinson pointed out that in some cases the Aramaic was part of the original document, while in others it had been scratched on the hard tablet "by the Record-keeper, for the mere convenience of reference."

In treating the reading of K.5424c, he remarks again: "The names . . . are those of independent witnesses who were probably of Phœnician origin, and who thus preferred to be recorded in their vernacular character." Prof. Sayce says: "When one of the parties to the contract was of Aramaic descent, it was usual to add an explanatory docket in Aramaic to the deed of sale. Indeed this seems to have been sometimes done even when there were no Aramaeans in the case, so thoroughly had Aramaic become the language of trade." (B. A. L., p. 126.)

In view of the fact that most of the tablets on which Aramaic is found are of a popular character, and circulated among a population in which were many Aramaeans—or people who were more likely

to understand Aramaic than cuneiform—it is very probable that we have here a concession to the prevalence of the Aramaic language in the marts of trade. We have cases where the contract in Aramaic on one side of the tablet is nearly as complete as the cuneiform on the other. Besides, there are "contracts" written entirely in Aramaic. This bilingual practice continued down to quite late times, since we have evidence of the existence of tablets in cuneiform and Greek.

The part played by the Aramaic scribe—whose existence is noted again and again in the "contracts"—in giving to us these readings, has not, so far as I am aware, been noticed. But it seems probable that their origin may be traced back to the desire of this official to see a word from his own language on the tablet which he had just prepared in the official cuneiform.

It is, of course, impossible to construct a grammar of this language from these fragmentary inscriptions; but there is sufficient evidence to show that we have here a dialect of Aramaic, rather than a few Assyrian or Babylonian words written in Aramaic script, though that does sometimes occur. The following tabulation of forms is submitted in this connection:

The singular emphatic of nouns is found in Nos. 2, 7, 10, 14, 16, 28, 36, 37, and 38.

The singular construct, in Nos. 2, 10, 25, 32, 34, 40, 42, and others.

The plural absolute in ן, in Nos. 6 and 25; in ין, in No. 35.

The plural emphatic occurs once, in No. 6.
The plural construct also once, in No. 18.
The Peal imperfect has two occurrences, viz., in Nos. 36 and 38.
Assimilation of נ to a following ד, and מ to a following ב, takes place in Nos. 2 and 7, respectively. (See D. A. G., § 52.)
The use of זי as a relative is seen in Nos. 2, 4, 6, 10, 16, 36, 37, and 38.
Its use as a sign of the genitive relation is seen in Nos. 7, 8, 18, 22, 34, 36, 37, 39, 43.

The following prepositions occur:

ב, "in," see No. 18.
ל, "to," in Nos. 36 and 38; ל, "concerning" in Nos. 16 and 20.
מן, "of," in No. 2.
על, "against," in Nos. 2, 6, 10, and 34.
קדם=על, in No. 37.

The numerical signs that are found in these inscriptions are:

I=1; II=2; III=3; II III=5; ⅄=5; III III=6; I⅄=6; I III III=7; II⅄=7; ⅃⅃, \\\ =40.

The alphabet will be found to vary somewhat with the age of the tablet, and in some instances it seems to approximate to the "square" character. It is sometimes urged against the theory of the gradual canonization of the Hebrew scriptures, that Ezra brought the "square" character with him from Babylon. (See Ryle's "Canon of the Old Testa-

ment," p. 95 f.) This claim receives no support from the alphabet of these inscriptions.

After nearly all of these pages were in type, volumes II. and III. of Mr. Johns's "Assyrian Deeds and Documents" came into my hands. Unfortunately, they reached me too late to render the service they otherwise would have done. I desire, however, to express my indebtedness for a number of points which I have noted in the discussion of the Aramaic and elsewhere. Mr. Johns's latest volumes represent an immense amount of work, and bring us a long way toward the solution of the remaining "contract" problems. Volume II., besides containing a discussion of nearly every phase of "contract" literature, in three chapters entitled, "General Introduction," "The Officials," and "Metrology," supplies four hundred and twenty-four additional texts. Volume III. gives a summary of the contents of Nos. 1–321, of the first volume, and discusses in a very thorough manner the various formulæ that appear in the "contracts." The volume contains, among other things, a list of proper names and Assyrian and Aramaic words. Further contributions are promised. Those who work in this field in the future will find their tasks sensibly lightened by the abundant material Mr. Johns's volumes contain. The list of proper names and the treatment of this whole subject will prove especially helpful.

Many of the readings of A. D. D., which I have ventured to question, are read differently in volume III.; and the customary plan of shading broken parts of the tablet is adopted.

# PART I.

## ASSYRIAN TEXTS TRANSLITERATED AND TRANSLATED.

# ASSYRIAN TEXTS TRANSLITERATED.

## No. 1.—K.405.

[Kunuk $^{m}$Dainu-kur-ba-an]
bê[l-b]îti tada-ni
3 bît-ḳâtâti tarba[ṣu
1 $^{is}$ daltu ina lib-bi
ina $^{al}$Ninâ $^{ki}$
daḫ-di $^{m}$ Na-ḫa-ra-u
daḫ-di- $^{m\ ilu}$Nabû[1]-bêlu-a
daḫ-di $^{m}$Ku-ma-a-a
u-piš-ma $^{m}$Di-[ra . . .
ultu pân $^{m}$Dainu-kur-ba-an
ina libbi 30 šiḳlu[2] $^{(pl.)}$ kaspi
il-ḳi kaspu gam-mur
(ta)-tadin-ni bîtu šu-a-te
za-ar-pi la-ḳ[i . . .
tu-a-ru di-e-[nu]
dabâbu la-a[š-šu]
man-nu ša (i)-igarr-u-ni
10 manê kaspi i-dan
pân $^{m}$Ardi-$^{ilu}$ . . . din-ni
pân $^{m}$ Ḫ[i . . .
pân . . .
pân $^{m}$Lu-ša-kin pân $^{m\ ilu}$Šamaš . . . idd]in (?)
pân $^{m\ ilu}$Nabû-aḫ-iddin pân [$^{m}$Šum]-ma-ilâni $^{ara\dot{b}}$A[bi]
ûmu 23 lim-mu $^{m\ ilu}$Sin-aḫ-êriba š[arru]

ARAMAIC: [ן]דינכרב

[1] Written *Nabû-U-A*; but cf. *Nabû-U-U-A*,
[2] That is, *šiḳlê* (?)

# ASSYRIAN TEXTS TRANSLATED.

## No. 1.

The seal of Dainu-kurban
owner of the house sold (given).
Three store (?) houses (with) a court,
with one door,
in the city of Nineveh,
adjoining Naḫarau,
adjoining Nabû-bêlua,
adjoining Kumâ-a,
and Dira . . . has struck a bargain (for them).
From Dainu-kurban
for 30 shekels of silver
he takes (them); the price is fully
paid; those house(s)
are acquired, are taken.
Appeal, action at law,
complaint, shall not be.
Whoever shall enter a lawsuit
shall deposit 10 mina of silver.
Before Ardi-$^{ilu}$ . . . ] din-ni.
Before Ḫi . . .
Before . . .
Before Lušakin, before Šamaš . . . iddin(?).
Before Nabû-aḫ-iddin, before Šumma-ilâni. The month Ab, the 23rd. day, the eponymy of Sennacherib, the king

ARAMAIC: Dain-kurba[n]

## No. 2.—81-2-4, 147.

5 imêr ŠE-PAT-MEŠ
ša apil šarri ḳâtâ
$^{m}$Ta-ḳu-u-ni $^{amêl}$šanu-u
ina pân $^{m}$ Ḫa-ma-ṭu-ṭu
ša $^{al}$Ḫa-an-du-a-te
ŠE-PAT-MEŠ ą-na 1 imêr 30 ḲA ša[1]
tar-rab-bi $^{arab}$Tašrîti
lim-mu $^{m\ ilu}$Nabû-šar-uṣur
5 $^{amêl}$eṣidâni

ARAMAIC:

שערן זנה זי
בר מלכא על
חמטט מן חרוה
? .1 .3 .3 ב 2 .3.
חצרן .3 .2
לאם רבסרס
נבסרצר

## No. 3.—83-1-18, 345.

Kunuk $^{m}$Bêl-Ḫarrân-ḳ[u-ṣur]-a-ni
bêl nišê tada-a-ni
. . . ardi-šu
. . . .
. . . kur . . .
. . . Bêl-Ḫarrân-ḳ[u]-ṣur-a-ni
. . . ilḳi
. . . .

[1] Brünnow, in *Z. A.*, *Band III.*, *Heft 3*, p. 238, reads 4 (i. e., *34 ḳa*), but compare A. D. D. 147, 6: *30 ḳa-šu-nu*.

## No. 2.

Five *imêr* of grain
belonging to the son of the king, by the hand of
Taḳûni, the second officer,
delivered to Ḫamaṭuṭu,
of Handuate.
The grain for each *imêr* 30 *ḳa*
shall increase. The month Tišri,
the eponymy of Nabû-šar-uṣur.
5 harvesters.

ARAMAIC:

Interest this of
the son of the king upon
Ḫamaṭuṭ of Ḫadduah.
5 B. 7(?)
Harvesters 5.
The eponymy of the chief eunuch[1](?)
Nabû-šar-uṣur.

## No. 3.

The seal of Bêl-Ḫarrân-kuṣurani,
owner of the house (which is given)
. . . his servant
. . . .
. . . .
. . . from] Bêl-Ḫarrân-kuṣurani
. . . he takes it.
. . . .

[1] In Acts 8: 27 the treasurer of the Ethiopian queen is said to be a eunuch.

di-]ni-šu idabub-ma la ilaḳḳi
pâ]n $^{m}$Kan-del-a-nu
pân $^{m}$Ra-di-mu
pân $^{m}$Ḫa-ru-za-za
pân $^{m}$Bêl-Ḫarrân-dûru $^{amêl}$zammeru
pân $^{m}$Ilu-GAB-E
pân $^{m\ ilu}$Nabû-aḫ-uṣur
$^{arab}$Araḫsamna ûmu 14 $^{kam}$
lim]-mu $^{m\ ilu}$Nabû-aḫ-êre-eš
$^{amê]l}$ša-kin $^{al}$Sam-al-li

ARAMAIC: ד[נת׳ עטב · · ·

## No. 4.—K.76.

Kunuk $^{m}$Ardi-Ištar
bêl nišê tada-ni
$^{m}$U-si-' 2 sinnišâti-šu
$^{f}$Me-'-sa-a $^{f}$Ba-di-a
$^{m}$Si-gab-a $^{m}$Bêl-Ḫarrân-tak-lak
2 mârâti-(ut[1])-su
napḫaru 7 napšâte $^{amêl}$ardâni
ša $^{m}$Ardi-$^{ilu\ 2}$Ištar
u-piš-ma $^{m}$Si-ma-a-di
ina lib-bi 3 manê kaspi
il-ḳi kas-pu
ga-mur ta-ad-din
tu-a-ru di-(*separation sign*)-e-nu
dabâbu la-aš-šu
pân $^{m}$Bêl-nûri $^{amêl}$damḳaru
pân $^{m}$Am-ya-te-'-u

[1] *ut* probably a scribal error. Mr. Johns suggests to me, *par-su*, "weaned."

while he carries on his lawsuit he shall not take (it).
Before Kandelanu.
Before Radimu.
Before Ḫaruzaza.
Before Bêl-Ḫarrân-dûru, the musician.
Before Ilu-GAB-E.
Before Nabû-aḫ-uṣur.
The month Araḫsamna, the 14th day,
the eponymy of Nabû-aḫ-êreš,
governor of Samalli.

ARAMAIC: The document concerning Ataḥ . . .

## No. 4.

The seal of Ardi-Ištar
owner of the persons sold.
Usi', his two wives,
Me'sâ (and) Badia;
Sigaba Bêl-Ḫarrân-taklak,
his two daughters.
In all, seven persons, servants
of Ardi-Ištar,
and Simâdi has struck a bargain (for them).
For 3 mina of silver
he takes (them); the price
is paid in full.
Appeal, process at law,
complaint shall not be.
Before Bêl-Nûri, the merchant.
Before Amyate'u.

[2] My copy shows that the determinative is omitted in first line. A. D. D. keeps it in both places.

pân $^{m}$Ša-an-gi-i
pân $^{m}$Šu-i-sa-a
pân $^{m}$Si-dûri
pân $^{m}$ (*name erased*)
*arah* Tašrîti lim-mu $^{m}$Da-na-nu

ARAMAIC:

דנת׳ הושע׳ ויג אנש ווו זי אדר[א

## No. 5.—83-1-18, 338.

[Ku-um kunukki-šu ṣu-pur-šu iš-kun
ṣu-pur ša . . .[1] bêl nišê tada-ni]
*f* Mar-ḳi-ḫi-ta[2] . . .
napḫaru 2 napšâte ardâni ša $^{m}$. . .
u-piš-ma $^{m}$Nabû-bêlu-[a . . .
ultu pa-an $^{m}$. . .
ina libbi 2 manê kaspi ina ištên [mane]
ša $^{al}$Gar-ga-miš . . .
i-si-ik[3] kas-pu ga-m[ur ta-ad-din . . .
niš[ê[4] šu-]a-tu za-ar-p[u laḳ-ḳi-u
tu-a-ru di-]e-nu da[bâbu la-aš-šu
man-nu ša ina ur-kiš] ina ma-t[e-ma
i-za-ḳu-pa]-a-[ni . . .
. . . a . . .
itti] $^{m\ ilu}$Nabû-bêlu-a [lu-u apil-šu lu-u apil
aplê]-šu di-e-nu da[bâbu
ub-]ta-u-ni 4 manê kas-[pi]
2 manê ḫurâṣi sak-ru ina p[ur-ki $^{ilu}$Ninib]

[1] A. D. D. reads this line: "*Kunuk* $^{m\ ilu}$*Nabû-bêl-uṣur*. I can find no trace of a sign here. More probably the line began, *Ku-um*, etc. (See last line.) *Bêl nišê*, etc., must also have occurred before the seal marks.

[2] A. D. D., *f Mar-ti-ḫi-ga*, must be corrected. (See Aramaic, line 24.)

Before Šangî.
Before Šuisâ.
Before Si-dûri.
Before (*name erased*).
The month Tišri, the eponymy of Dananu.

ARAMAIC: The sale of Hosea and 6 . . ., seven persons,
servants of Ardi-I[štar].

## No. 5.

[Instead of his seal he has set his nail-mark.
The nail-mark of . . . owner of the persons who are sold].
Marḳiḫita . . .
in all, two persons, servants of . . .
and has struck a bargain (for them) Nabû-bêlu-a.
From[5] . . .
for 2 mina of silver according to the [mina]
of Carchemish . . .
he takes them; the price is ful[ly paid;]
tho[se per]sons are acquire[d, taken.]
Appeal, action at law, comp[laint shall not be.
Whoever in the future], whenso[ever
he shall rise] up . . .
. . . .
With] Nabû-bêlu-a [or his son, or the son of
his son]s, who a process at law, an indict[ment
shall] bring, 4 mina of silv[er],
2 mina of pure gold, in the tre[asury of Ninib],

[3] A. D. D. has *ki*.
[4] A. D. D. has *ta-din*. Only upper part of signs remains.
[5] A. D. D. reads, *Nabû-Bêl-uṣur*.

a-šib $^{al}$Kal-ḫi iššak-[an]
ṣib-tu be-en-nu a-na 100 û-[me]
sa-ar-tu a-na kâl šan[âti]
kas-pu a-na ešrêti a-na bêli-šu [utâr]
ina di-ni-šu idabub-ma la [i-laḳ-ḳi]
be- } (*Erasure*) ד]נת׳ מרק.ח.ת.א
be- }
pân $^{m}$Zêru-a-a apil $^{m\ ilu}$Ša[maš(?)]
pân $^{m}$Nûru-a-a apil $^{m}$Ḫu . . .
pân $^{m}$Šangû-$^{ilu}$Ištar ardi ša ab(?) . . .
pân $^{m}$Man-nu-li-im-me apil $^{m}$. . .
pân $^{m}$]Dainu-a apil $^{m\ ilu}$Nabû . . .
pân $^{m}$. . .] na- $^{ilu}$Ištar apil $^{m}$Ta . . .
pân $^{m}$. . .] ina (?) apil $^{m}$Ri . . .
. . . ba
pâ]n $^{m}$Išid . . .
$^{arab}$Adari ûmi 26 $^{k[am}$
li]m-mu $^{m\ arab}$Ṭebêt-a-[a
pân $^{m}$] Zêr-$^{ilu}$Ištar ṣa-bit dan-ni-te
. . . man]ê kaspi ša ṣupur-šu

ARAMAIC ON END: בר׳ ׳ ׳,
׳דנדר ׳ ׳

## No. 6 —S.957.

30 imêr ŠE-PAT-MEŠ
ina GIŠ-BAR ša 10 ḲA
ša $^{m\ ilu}$Nabû-dûri
ina pân $^{m\ arab}$Ṭebêt-a-a
$^{amêl\ iṣ}$narkabti apil $^{m}$Abu-ul-îdi
ultu $^{al}$Ma-ga-ni-si

who dwells at Calaḫ, he shall deposit.
*ṣibtu*[1] for 100 days,
*sartu* for all the year.
The money shall yield according to tenths to its owner.
While he carries on his action at law, he shall not take it.

ARAMAIC: The document concerning Marḳiḫita.

Before Zêruâ, son of Ša[maš(?).
Before Nûruâ, son of Ḫu . . .
Before Šangû-Ištar, servant of Ab(?) . . .
Before Mannu-limme, son of . . .
Before] Dainua, son of Nabû . . .
Before . . . ] na-Ištar, son of Ta . . .
Before . . . ] ina(?), son of Ri . . .
. . . ba
Befo]re Išid . . .
The month Adar, the 26th day,
the eponymy of Ṭebêtâ-a.
[Before] Zêr-Ištar, who prepared the document.
. . . mina of silver of his nail-mark.[2]

. . . .

## No. 6.

Thirty *imêr* of grain,
according to the measure of 10 *ḳa*
belonging to Nabû-dûri,
delivered to Ṭebêtâ-a,
the officer of the chariot, son of Abu-ul-îdi
of Maganisi,

[1] *ṣibtu.* (See Introduction, page 20.)

[2] Sayce holds that the money for the nail-mark was in the nature of a *bakshish.*

ša ḳâtâ $^{m}$ Un-za-ar-ḫi-Ištar
$^{amêl}$ rab ki-ṣir
ina $^{arab}$ Araḫsamnu ŠE-BAR
ina $^{al}$ Ma-ga-ni-si
idda-an šum-ma lâ iddi-ni
ŠE-BAR ina ḫubulli ina[1] Ni-nu-u
idda-an $^{arab}$ Araḫsamnu[2] ûmu 17$^{kam}$
lim-mu $^{m}$ Man-nu-ki-šarri šaḳ šarri
pân $^{m}$ Ba-la-si rab bîti
pân $^{m}$ Ardi-$^{ilu}$ Bêlit šal-šu
pân $^{m\ ilu}$ Nabû-nâdin-aḫê
pân $^{m}$ Ša-$^{ilu}$ Nabû-šu-u
pân $^{m\ ilu}$ Nabû-aḫ-iddin
pân $^{m}$ Nâṣir-dûru
pân $^{m}$ Ak-bar

ARAMAIC: קשרן שעריא
זי על נבדרי

## No. 7.—K.281.

Kunuk $^{m}$. . .
kunuk $^{m}$. . .
apil $^{m}$ Ḫa-zi . . .
bêl sin[nišâti tada-ni]
$^{f}$ Ḫa-am-bu-su am[tu (?) . . .
marat-sa (?) ina eli bît . . .
u-piš-ma $^{m}$ Lu-ḳu . . .
$^{amêl}$ rab ki-ṣir ša apil ša[rri]
ina lib-bi 1 mani 8 šiḳlu kaspi
il-ḳi kas-pu [g]a-mur

[1] Without determinatives. [2] A. D. D. has *Šabâtu*.

by the hand of Unzarḫi-Ištar,
the general.
In the month Marchesvan the grain
in the city of Maganisi he will deliver. If he does not (so) deliver
the grain, with interest in Nineveh
he shall deliver. The month Marchesvan, the 17th day,
the eponymy of Mannuki-šarri, the king's chief.
Before Balasi overseer of the house.
Before Ardi-Bêlit, the third officer.
Before Nabû-nâdin-aḫê.
Before Ša-Nabû-sû.
Before Nabû-âḫ-iddin.
Before Nâṣir-dûru.
Before Akbar.

ARAMAIC: The bond for interest
which is against Nabuduri.

## No. 7.

The seal of . . .
the seal of . . .
son of Ḫazi . . .
owner of the women sold.
Ḫambusu and . . .
her daughter, over the house . . .
and has struck a bargain for (them) Luḳu,
the general of the king's son.
For 1 mina, 8 shekels of silver
he takes (them); the price is fully

ta-din sinnišâti šu-a-tu
zar-pat-(at[1]) laḳ-ḳi-'u
tu-a-ru di-nu dabâbu
la-aš-šu man-nu ša ina ur-kiš
ina ma-te-ma i-za-ḳu-pa-a-ni
igarr-u-ni lu-u nišê
an-nu-te
lu-u aplê-šu-nu lu-u aḫê-šu-nu
ša itti $^{m}$Lu-ḳu
û aplê-šu u aḫê-šu
di-nu dabâbu ub-ta-u-ni
10 manê kaspi misu-u
1 manû ḫuraṣi sak-ru
ina pur-ki $^{ilu}$Iš-tar a-ši-bat
$^{al}$Ninâ$^{ki}$ iššak-an kas-pu
a-na ešrêti a-na bêli-šu utâr
ina lâ di-ni-šu idabub-ma
la i-laḳ-ḳi
pân $^{m}$Ya-man-nu-u
pân $^{m}$A-su-u
pân $^{m}$Ma-lik-Šamaš[2] $^{amêl}$damḳaru
pân $^{m}$Ya-man-nu-u $^{amêl}$rab ḫanšâ
pân $^{m}$Am-maš-ki-ri
pân $^{m}$Ašûr-šum-uṣur $^{amêl}$A.BA.
$^{arab}$Aari lim-mu $^{m}$S[i-li]m-Aš[ûr]

?  ?
דנת׳ אמתא׳ חבשו׳ זי לקחו
?  ?  ?
ח  ח??מס??ת זיו

[1] Very badly made, or written over an erasure. Dr. Peiser reads ' but this I think is not possible, neither is *ardâni*, read by C. I. S.

[2] A. D. D., III.: *Ma-lik-tu.*

paid; those women
are sold; taken.
Appeal, action at law, complaint
shall not be. Whosoever in the future,
whenever he rises up,
brings a lawsuit, either [those] persons
those,
or their sons, or their brothers
who, with Luḳu,
or his sons, or his brothers,
action at law, indictment shall bring,
10 mina of pure silver,
1 mina of solid gold
in the treasury of Ištar, who dwells
at Nineveh, shall deposit; the money
shall yield according to tenths to its owner.
While he conducts his non-lawsuit
he shall not take it.
Before Yamannû.
Before Asû.
Before Malik-Šamaš, the merchant.
Before Yamannû, the officer of fifty.
Before Ammaškiri.
Before Ašur-šum-uṣur, the scribe.
The month Iyyar, eponymy of Silim-Aššûr.

ARAMAIC: The document concerning the woman Ḫabbuša of Luḳu.

. . . .

## No. 8.—80-7-19, 52.

Kunuk $^{m}$ $^{ilu}$N[a-na-a-(?)
apil $^{m}$ $^{ilu}$Marduk-bul-liṭ
bêl eḳli tada-ni
bîtu . . .] 5 imêr eḳli
ina GIŠ-B]AR ša 8 ḲA
kimmatu eḳl]i $^{m}$Nûr-Ekalli(?)
. . . .
. . . kaspu . . .
pân] $^{m}$Ba-ni-i $^{amêl}$. . .
pân] $^{m}$Si-e-ḫa-za-a [(?) . . .
pân] $^{m}$Aḫu-la-maš-ši $^{amêl}$rab d[up (?) . . .
pân $^{m}$Hur-man apil $^{f}$Par-su-u(?)
pân $^{m}$Il-ti-ur $^{amêl}$damḳaru
pân $^{m}$Bêli-ya-ba-bi $^{amêl}$A.BA.
pân $^{m}$ $^{ilu}$Sin-aplu-uṣur rab ki-ṣir
pân $^{m}$Pân-$^{ilu}$Ištar-la-mur
pân $^{m}$ $^{ilu}$Nusku-îmur-an-ni
apil $^{m}$ $^{ilu}$Babil-a-a
pân $^{m}$ $^{ilu}$Nabû-nâ'id $^{amêl}$A.BA.
$^{araḫ}$Kislimi ûmu 8$^{kam}$
[li]m-m[u] $^{m}$Asûr-Malik[1]
[$^{amêl}$ sukall]u rab . . .

ARAMAIC: זרי זי כנ ? ' ' '

## No. 9.—83-1-18, 329.

Kunuk $^{m}$Sa-pi-ku A.BA.
Bêl . . . (?) . . .

[1] Read by Johns, *ilai;* by Smith, *A.;* by Delitzsch, *A. A.= Malik.*

## No. 8.

The seal of Na[na . . .
son of Marduk-bulliṭ,
owner of a field which is sold.
[Real estate], 5 *imêr* of land,
[according to the meas]ure of 8 *ḳa*.
[a boundary is the field of] Nûr-Ekalli(?),
. . . .
. . . silver . . .
Before Banî, the . . .
Before Sie-ḫaza . . .
Before Aḫu-lamaššî, the chief . . .
Before Ḫarman, son of Parsû.
Before Iltiur, the merchant.
Before Bêli-yababi, the scribe.
Before Sin-aplu-uṣur, the general.
Before Pân-Ištar-lamur.
Before Nusku-îmuranni, son of Babilâ.
Before Babilâ.
Before Nabû-nâ'id, the scribe.
The month Kislev, the 8th day,
the eponymy of Aššûr-Malik,
the chief overseer (?) . . .

ARAMAIC: . . . of . . .

## No. 9.

The seal of Sapiku, the scribe
owner of . . .

. . . Ašûr (?) . . .
. . . i
pân $^{m}$Mu-ša-]lim-Nêrgal
pân $^{m}$Apli-ya A.BA.
$^{arah}$Tašrîti ûmu 12$^{kam}$
lim-mu $^{m}$Ašur-dûr-uṣur
$^{am}$]$^{él}$ša-kin $^{mât}$Ḫal-za

ARAMAIC: דנת . . .
לנבוסמרן

## No. 10.—82-5-22, 176 b—Case.

Kunuk $^{m}$Za-bi-nu
$^{amêl\ iš}$narkabti rab mu-gi[1]
1 manû kaspi
ina ša $^{al}$Gur-ga-miš
ša $^{m}$Im-ša-i
ina pân $^{m}$Za-bi-nu
[kaspu ana rebûti-šu irrab]-bi
[$^{arah}$Du'uzi ûmu 9$^{kam}$ [2]
lim-mu $^{m\ ilu}$Nabû-šar-aḫê-šu
pân $^{m\ ilu}$Nusku-Malik $^{amêl}$šaḳ]u
. . . .
ša $^{al}$Ku-muḫ
[pân $^{m}$Ba]b-li-i [3]
pân $^{m}$Na-aš-ḫu-a-a-li
[$^{amêl}$]rubûti ša ni-ri-bi

[1] Sayce says *rab mugi* means "courtphysician," but see Meissner's Supplement, p. 55b: *rab mu-gi (is) narkabti.*

[2] Lines 8–10 are supplied from inner tablet 82-5-22, 176a. This tablet

. . . Ašur (?)
. . . i
[Before Muša-]lim-Nêrgal.
Before Apliya, the scribe.
The month Tišri, the 12th day,
the eponymy of Ašur-dûr-uṣur,
governor of Ḫalza.

ARAMAIC: The document concerning . . .
to Nabu-sum-dan

## No. 10.

The seal of Zabinu,
the officer of the chariot, the chief . . . officer.
1 mina of silver
according to the (mina) of Carchemish,
belonging to Imšai,
received by Zabinu.
The money shall increase to its fourth part.
[The month Tammuz, the 3rd day,
the eponymy of Nabû-šar-aḫêšu.
[Before Nusku-Malik], the general.
. . . .
of the city of Kumuḫ.
Before Bablî,
Before Našḫu-âli,
the chiefs of the entrance.

has the names of two witnesses, *Ištar-dûri* and *In-du-u*, not found on the case; on the other hand, lines 11 and 12 are found only on the case.

[3] A. D. D., III., reads, *Aḫu-li*, which is perhaps better.

pân $^{m}$Ḫarrân-a-a
pân $^{m}$Nabû-ri-iḫ-tu-uṣur A.BA.

ARAMAIC: אגרת כספא
זי על זבן

## No. 11.—K.320.

Kunuk $^{m}$Mu-tak-kil-$^{ilu}$Marduk
kunuk $^{m}$Ašûr-[m]u-šal-lim
napḫaru 2 aḫê-ša
kunuk $^{m}$Ašûr-nâdin-aḫ
kunuk $^{m}$Išid-Ašûr napḫaru 2 aplê-ša
napḫaru 4 nišê-e[1] apil $^{m}$Kut-ti-ba-Ištar-ellitu[2]
$^{amêl}$nappaḫ-parziili bêl sinništi tada-a-ni[3]
$^{f\ ilu}$Gu-la-ri-mat amti-šu-nu
ša nišê-e an-nu-te
u-piš-ma $^{m}$Kak-kul-la-nu
[ina lib]bi ½ mani kaspi
. . . it-ti-din
. . . ma-te-ma
. . . .
. . . a-n[a bêl]i-š[u u]târ
[ina di-ni-š]u idabub-ma la ilaḳ[ḳ]i
$^{m\ ilu}$Šamaš-ṣabit[4] bêl dini-šu
pân $^{m}$Bêl-abu-uṣur $^{amêl}$šal-šu apil šarri
pân $^{m}$Ašûr-ḳât-su apil $^{m}$Nâṣir-šarrû-ti[5] $^{amêl}$pêtû
pân $^{m}$A-ḫu-lam-ma (*ditto sign*)

[1] Written: *amêl*-(pl.)*e*. A. D. D. omits.
[2] A. D. D. reads: *napḫaru 4*.
[3] The sign found here in A. D. D. I take to be an erasure.
[4] A. D. D., III.: *Šamaš lû bêl dini-šu*. The line is broken at the begin-

Before Harrânâ.
Before Nabû-riḫtu-uṣur, the secretary.

ARAMAIC: The document of the silver
which is upon Zabin.

## No. 11.

The seal of Mutakkil-Marduk,
the seal of Ašur-mušallim;
in all, her two brothers;
the seal of Ašur-nâdin-aḫ,
the seal of Išid-Ašur, in all, her two sons;
in all, four persons, heir(s) of Kuttiba-Istar-ellitu,
the iron-smith, owner of the woman sold.
The woman Gula-rimat is the (their) slave
of these persons,
and Kakkullanu has struck a bargain (for her).
Fo]r one-half mina of silver
. . . Marduk (?) he has given.
. . . whenever
. . . .
. . . shall yield to its owner.
While he conducts his lawsuit he shall not take it.
Šamas-ṣabit is the lord of judgment.
Before Bêl-abu-uṣur, the third officer of the king's son.
Before Asûr-ḳât-su, son of Nâṣir-šarruti, the porter.
Before Aḫu-lamma, (*ditto sign.*)

ning, but my copy shows the remains of a perpendicular wedge over the following *pân*, and then the remains of *ilu*.

[5] A. D. D. reads: *Zêr-u-ti*. The sign is on the edge of the tablet, but I think it must be read as above.

pân $^{m}$Zi-ta-a-a apil $^{m}$Ašûr-šum-ukîn
pân $^{m}$Išid-$^{ilu}$Nabû
pân $^{m}$Ḫi-ri-ṣa-a-a $^{amêl}$pêtû
pân $^{m}$Apli-ya $^{amêl}$damḳaru
pân $^{m}$Ašûr-šum-ukîn $^{amêl}$mutîr pûti
p]ân $^{m}$Pur-ḳa-a-a
$^{ara}$]ḫ Nisâni ûmu 19 $^{kam}$
lim-mu $^{m\ ilu}$Nabû-šar-uṣur A.BA. mâti
pân $^{m}$Ardi-$^{ilu}$Nabû $^{amêl}$d[amḳaru] (?)
[pân] $^{m}$Ištar-$^{ilu}$Malik šak-nu

Aramaic: - אשת׳ עב?דנבו

## No. 12.—K.329.

Kunuk $^{m\ ilu}$Nabû-aḫ-uṣur kunuk $^{m}$Aḫu-u-ni
napḫaru 2 aplê[1] aplê (apil) $^{m}$Nar-gi-i
kunuk $^{m}$Aḫi-nûri apil $^{m}$Si-i-li
napḫaru 3 nišê(e)[2] bêl amêli-a-na ša-bu-si
ina libbi sinništi tada-a-ni
$^{m\ ilu}$Ištar-dûr-ḳa-a-li ardi-šu-nu
ša nišê-(e)[2] an-nu-te
u-piš-ma $^{m}$Kak-kul-la-nu $^{amêl}$rab ki-ṣir
ina lib-bi $^{f}$At-li-iḫ-a amti-šu
ša-bu-u-su ultu pân nišê-(e)[2]
an-nu-te i-zi-rip
it-ti-ši, tu-a-ru di-e-nu
dabâbu la-aš-šu
man-nu ša ina ur-kiš ina ma-te-e-ma
i-za-ḳu-pa-(ni)[3] igarru-u-ni

[1] Perhaps the scribe intended *amêl*.
[2] Written *amêl*(pl.)*e*.

Before Zitâ-a, son of Ašûr-šum-ukîn.
Before Išid-Nabû.
Before Hiriṣâ-a, the porter.
Before Apliya, the merchant.
Before Ašûr-šum-ukîn, officer of the bodyguard.
[Be]fore Purḳâ-a.
The month Nisan, the 19th day,
the eponymy of Nabû-šar-uṣur, secretary of the land.
Before Ardi-Nabû, the m[erchant](?).
Before Ištar-Malik, the governor.

ARARMAIC: The wife of Abed-Nabu.

## No. 12.

The seal of Nabû-aḫ-uṣur, the seal of Aḫûni;
in all, two persons, sons of Nargî.
The seal Aḫi-nûri, son of Sîli;
in all, three persons, owners of the person, by barter for a woman given.
Ištar-dûr-ḳâli is the (their) servant
of those persons,
and has struck a bargain for him Kakkullanu, the general.
For Atliḫa, his maid
by barter from those persons
(those) he acquires,
he takes. Appeal, action at law,
complaint, shall not be.
Whoever in the future, whenever
he rises up and enters a lawsuit,

[3] *ni* omitted by scribe.

lu-u $^{m\ ilu}$Nabû-aḫ-uṣur lu-u $^{m}$Aḫu-u-ni
lu-u $^{m}$Aḫi-nûri lu-u aplê-šu-nu
lu-u apil aplê-šu-nu lu-u aḫê-šu-nu
lu-u aplê aḫê-šu-nu lu-u manma-šu-nu
ša itti $^{m}$Kak-kul-la-ni itti aplê-šu
itti apil aplê-šu di-nu dabâb-(bu)
ub-ta-u-ni Ašûr $^{ilu}$Šamaš Bêl $^{ilu}$Nabû
lu-u bêl di-ni-šu 10 manê kaspi idda-an
pân $^{m}$Ašûr-kil-la-an-ni $^{amêl}$rab ki-ṣir
pân $^{m}$Li-ḳi-pu $^{amêl}$ (*ditto sign*) (*ditto sign*)
pân $^{m}$Ba-la-si-i $^{amêl}$ (*ditto sign*) (*ditto sign*)
pân $^{m}$Zi-zi-i $^{amêl}$šanu-u ša $^{amêl}$ (*ditto sign*)
pân $^{m}$I-di-i $^{amêl}$damḳaru
pân $^{m}$Ḫi-ri-ṣa-a-a $^{amêl}$pêtû ša bît Kid-mu-ri
pân $^{m}$Ṣal-mu-te $^{amêl}$damḳaru
pân $^{m\ ilu}$Šamaš-iḳ-ṣur $^{amêl}$da-a-a-lu
pân $^{m}$Šum-a-a $^{amêl}$A.BA.
pân $^{m}$Ilu-gab-ri $^{amêl}$ša šêpâ
pân $^{m\ ilu}$Sin-šar-uṣur $^{amêl}$mutîr pûti
$^{araḫ}$Aari ûmu 20 $^{kam}$
lim-mu $^{m\ ilu}$Sin-šar-uṣur $^{amêl}$A.BA. mâti

ARAMAIC: דנת ־־שרדרקאל

## No. 13.—K.421.

Kunuk $^{m\ ilu}$Šamaš-bul-liṭ-an-ni
kunuk $^{m}$Ardi-$^{ilu}$Ištar
napḫaru 2 aplê $^{m}$Abu-êriba
ultu libbi $^{al}$Ḳu-ur-u-bi
bêl eḳlu bîtu at-ru $^{iṣ}$kirû

either Nabû-aḫ-uṣur, or Aḫûni,
or Aḫi-nûri, or their brothers,
or the son of their sons, or their brothers,
or the sons of their brothers, or their relatives,[1]
who, with Kakkullanu, with his sons,
with the son of his sons, lawsuit, indictment
shall bring, with Aššûr, Šamaš, Bêl, Nabû,
or the lord of his lawsuit, 10 mina of silver shall deposit.
Before Aššûr-killanni, the general.
Before Liḳipu, (*ditto sign.*)
Before Balasî, (*ditto sign.*)
Before Zizî, the second officer of (*ditto sign.*)
Before Idî, the merchant.
Before Hiriṣâ-a, the porter of the temple of Kidmuri.
Before Ṣalmute, the merchant.
Before Šamas-iḳṣur, the . . . officer.
Before Šumâ, the scribe.
Before Ilu-gabri, the foot officer.
Before Sin-šar-uṣur, officer of the bodyguard.
The month Iyyar, the 20th day,
the eponymy of Sin-šar-uṣur, scribe of the land.

ARAMAIC: The document concerning . . . Šardurḳâl

## No. 13.

The seal of Šamaš-bulliṭ-anni,
the seal of Ardi-Ištar;
in all, two sons of Abu-êriba,
of the city of Ḳurubi,
owner(s) of the land, house, . . . land, park

[1] Literally, "any one of theirs."

tap-ri-u bûru a-na šanâti tada-a-ni
bîtu 2 imêr eḳli daḫ-di $^{m}$Ur-di
daḫ-di $^{m}$Lu-u-baliṭ bîtu 54 ḲA eḳli
daḫ-di $^{m}$Ḫu-sa-a-a (*ditto sign*[?]) $^{m\ ilu}$Nabû-balaṭ-su-iḳbi
bîtu 42 ḲA [eḳli daḫ-di $^{m}$]Lu-u-baliṭ
daḫ-di . . .
. . .
daḫ-di $^{m\ ilu}$. . .
1 imêr 30 ḲA eḳli d[aḫ-di . . .
daḫ-di $^{m}$Lu-u-baliṭ . . .
ša il-ḳi-' daḫ-di $^{m}$Nêrgal-šum (?)-iddin (?)
30 ḲA eḳli bîtu it-ḫi-ṣi ina šêp tili
daḫ-di $^{m}$Šum-ma-$^{ilu}$Rammân 60 ḲA ina ku-tal tili
daḫ-di $^{m\ ilu}$Šamaš-êriba 3 imêr ka-ba-ku
napḫaru 20 imêr eḳli ina GIŠ-BAR ša 9 ḲA bîtu
at-ru $^{iš}$kirû tap-ri-u burû ina $^{al}$Ḳur-u-bi
u-piš-ma $^{m}$Kak-kul-la-nu $^{amêl}$rab ki-ṣir
ina ku-um 1 mani kaspi a-na šanâti ikkal
3 me-ri-še 3 ka-rap-ḫi[1] 6 šanâti
eḳlu ikkal kaspu ina eli šê tarame[2] i-šak-kan
eḳlu u-še-ṣa ešrê-tu šê nu-sa-ḫi[3]
rebâ-tu šê ip-ši $^{araḫ}$Ṭebêtu ûmu 6 $^{kam}$
lim-mu $^{m\ ilu}$Sin-šar-uṣur $^{amêl}$A.BA. mâti
pân $^{m}$Ba-la-si-i $^{amêl}$rab ki-ṣir apil šarri
pân $^{m}$Ašûr-kil-la-an-ni $^{amêl}$ (*ditto sign*) (*ditto sign*)
pân $^{m}$Zi-zi-i $^{amêl}$šanu-u (*ditto sign*) (*ditto sign*)

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[1] Peiser suggests as a possible reading: *ka-rab tâbi.*

[2] The ideogram seems to be *sesi*, which, so far as I have noticed, appears in this sense only here and in K.330. The reading, *ta-ra-me*, occurs a number of times. (Cf. A. D. D. No. 83 R.2, which has also the form *kar-ab-ḫi.*)

[3] Cf.: *Še šib-še-šu i-šib-bu-šu; šê nu-sa-ḫi-šu i-na-si-ḫu.*—(K.313, A. D. D. No. 622; omitted by Peiser in K.B.) *Še nu-sa-ḫi-šu lâ i-na-si-ḫu; tibnu lâ i-ša-ba-aš.*—(Sm. 3. A. D. D. No. 625.)

. . . fountain, by the year given.
Real estate, 2 *imêr* of land contiguous to Urdi,
contiguous to Lubaliṭ; real estate 54 *ḳa* of land
contiguous to Ḫusâ-a, contiguous (?) to Nabû-balâṭ-su-iḳbi;
real estate, 42 *ḳa* of land contiguous to Lubaliṭ,
contigu[ous to . . .
. . .
contiguous to . . .
1 *imêr* 30 *ḳa* of land con[tiguous . . .
contiguous to Lubaliṭ . . .
which is taken, contiguous to Nêrgal-šum-iddin.
30 *ḳa* of land, real estate . . . at the foot of a mound,
contiguous to Šumma-Rammân, at the . . .[1] of a mound,
contiguous to Šamaš-êriba. 3 *imêr* of . . .
in all 20, *imêr* of land according to the measure of 9 *ḳa*, house
. . . land park . . . fountain in the city of Ḳurubi
and has struck a bargain Kakkullanu, the general.
For 1 mina of silver, by the year, he rents;
3 (years) planting, 3 (years) after growth(?), 6 years
he rents the land. Money upon the grain . . .[2] he shall pay.
the field he shall deliver up. A tenth of the grain is . . .
a fourth of the grain is . . . The month Ṭebeth, the 6th day,
the eponymy of Sin-šar-uṣur, scribe of the land.
Before Balasî, general of the king's son.
Before Aššûr-killanni, (*ditto sign.*) (*ditto sign.*)
Before Zizî, second officer (*ditto sign.*) (*ditto sign.*)

[1] A. D. D., III., connects with *kutallu*, "side"(?). (H. W. B., 362 a; Muss-Arnolt, 457 a.) [2] Peiser translates: *tarame*, "Wie es fällt."

pân $^{m}$ $^{ilu}$Šamaš-êriba pân $^{m}$Šum-ma-Bêl
pân $^{m}$Ur-du pân $^{m}$Lu-u-baliṭ
pân $^{m}$Nêrgal-šum-iddin napḫaru 9
amêlûti . . .
pân $^{m}$I-di-i $^{amêl}$damḳaru pân $^{m}$Ḫi-ri-ṣa-a-[a]
pân $^{m}$Šum-a-a $^{amêl}$A.BA.

ARAMAIC: דנת׳ חקלא

## No. 14. K.309 a.

Kunuk $^{m}$Bêl-aḫê-šu
apil $^{m}$ $^{ilu}$Šamaš-abu-u-a $^{amêl}$narkabti šêpâ
bêl sinništi tada-ni
$^{f}$Arba-ilu-šar-rat amti-šu
ša $^{m}$Bêl-aḫê-šu u-piš-ma
$^{m}$Ki-ṣir-Ašûr $^{amêl}$rab ki-ṣir mutîr pûti
ša apil šarri ina lib-bi 1½ manê kaspi
ultu pân $^{m}$Bêl-aḫê-šu il-ḳi
sinništu šu-a-tu up-pu-šat
zar-pat laḳ-ḳi-at kas-pu
gam-mur ta-a-din tu-a-ru
dabâbu la-aš-šu
ina ma-te-me lu-u $^{m}$Bêl-aḫê-šu
lu-u aplê-šu apil aplê-šu
ša di-e-nu da-ba-bu
itti $^{m}$Ki-ṣir-Ašûr
aplê-šu ub-ta-u-ni
kas-pu ana ešrêti a-na bêli-šu

Before Šamaš-êriba, before Šumma-Bêl.
Before Urdu, before Lu-baliṭ.
Before Nêrgal-šum-iddin; in all, 9 persons of the ci[ty of . . .
Before Idî, the merchant, before Hirişâ-a.
Before Šumâ, the scribe.

ARAMAIC: The document concerning land.

## No. 14.

The seal of Bêl-aḫê-šu,
son of Šamaš-abûa, the . . . chariot officer,
owner of the woman sold.
Arbailu-šarrat is the (his) maidservant
of Bêl-aḫê-šu and has struck a bargain (for her)
Kişir-Ašûr, the general of the bodyguard
of the king's son. For 1½ mina of silver
from Bêl-aḫê-šu he takes (her).
That woman is sold,
acquired, taken; the price
is paid in full. Appeal,
complaint shall not be.
Whensoever either Bêl-aḫê-šu
or his sons, (or) his sons' son,
who, action at law, indictment,
with Kişir-Ašûr
(or) his sons shall bring ———[1]
The money, according to tenths to its owner

[1] Part of the usual penalty clause is wanting here.

u-târ ina di-ni-šu idabub-ma
la i-laḳ-ḳi
pân $^{m}$A-ṭa-su-ri A.BA.
pân $^{m\ ilu}$Šamaš-rê'u-u-a šak-nu
pân $^{m}$Suḳ-a-a šak-nu
pân $^{m}$Am-ma-a-a A.BA. Ar-ma-a-a
pân $^{m\ ilu}$Nabû-aplu-iddin A.BA. sinniš̆ti êkalli
pân $^{m}$Ḫur-di-$^{ilu}$Rammân $^{amêl}$narkabti
pân $^{m}$Šul-mu-aḫê (*ditto sign*)
pân $^{m}$Ṣalam-aḫê (*ditto sign*)
pân $^{m}$Ku-sa-a-a (*ditto sign*)
pân $^{m}$Bêl-šar-uṣur (*ditto sign*)
pân $^{m}$Ašûr-šum-ukîn (*ditto sign*)
pân $^{m}$Išid-E-kur-ri (*ditto sign*)
pân $^{m}$Zêr-ukîn $^{amêl}$narkabti šêpâ
pân $^{m}$Bêl-Ḫarrân-šar-uṣur (*ditto sign*)
pân $^{m}$Arba-ilu-a-a (*ditto sign*)
pân $^{m}$Ḫa-am-ba-ḳu (*ditto sign*)
pân $^{m}$Man-nu-ki-Arba-ilu (*ditto sign*)
$^{araḫ}$Šabaṭi ûmu 3$^{kam}$
lim-mu $^{m}$Sin-šar-uṣur
piḫat Ḫi-in-dan
pân $^{m}$Ki-ṣir-$^{i\ u}$Nabû A.BA.

ARAMAIC: דנת ארבלסר

## No. 15.—K.331.

Kunuk $^{m}$Ḫu-da-a-a apil $^{m}$Mu-ṣur-a-a . . .
bêl nišê ta-da-a-ni
. . . a]z-zi $^{f}$A-ḫa-ti-ṭa-bat ummi-šu

shall yield. While he conducts his lawsuit
he shall not take (it).
Before Ata-suri, the scribe.
Before Šamaš-rê'ûa, the viceroy.
Before Suḳâ-a, the viceroy.
Before Ammâ-a, the Aramaean scribe.
Before Nabû-aplu-iddin, scribe of the palace women.
Before Ḳurdi-Rammân, officer of the chariot.
Before Šulmu-aḫê, (*ditto sign.*)
Before Ṣalam-aḫê, (*ditto sign.*)
Before Kusâ-a, (*ditto sign.*)
Before Bêl-šar-uṣur, (*ditto sign.*)
Before Aššûr-šum-ukîn, (*ditto sign.*)
Before Išid-Ekurri, (*ditto sign.*)
Before Zêr-ukîn, officer of . . . chariot.
Before Bêl-Ḫarrân-šar-uṣur, (*ditto sign.*)
Before Arbailuâ, (*ditto sign.*)
Before Ḫambaḳu, (*ditto sign.*)
Before Mannuki-Arbailu, (*ditto sign.*)
The month Šebat, the 3rd day,
the eponymy of Sin-šar-uṣur,
governor of Ḫindan.
Before Kiṣir-Nabû, the scribe.

ARAMAIC: The document concerning Arbelsar.

## No. 15.

The seal of Ḫudâ-a, son of Muṣurâ-a,
owner of the persons sold.
. . . azzi, Aḫati-ṭabat his mother

. . . ardâni $^{p}$]$^{l.}$ (?) ša $^{m}$Ḫu-da-a-a
[u-piš-ma $^{m}$]$^{al}$Nina-$^{ki}$a-a $^{amêl}$šak šarri
[ina libbi . . . ma]nê kaspi ultu pân $^{m}$Ḫu-da-a-a
[ilḳi kaspu ga-mu]r ta-di[n] nišê šu-a-te

. . . .

pân $^{m}$Ištar-tariba $^{amêl}$. . .
$^{arab}$Abi ûmu 18 $^{kam}$
lim-mu $^{m}$Mu-šal-lim-Aššûr
pân $^{m}$Marduk-zêr-ibni A. BA.

ARAMAIC: [ד]נת׳ אללח[ז]

## No. 16.—K.318—Case.[1]

10 šiḳlu $^{(pl)}$ kaspi ḳaḳḳadu
rêšête $^{(pl)}$ ša $^{m\ ilu}$Ištar ša Ninâ $^{ki}$
ša $^{m}$Bêl-lu-ba-[laṭ]
ina pân $^{m}$Man-nu-ki-i-Arba-[ilu]
a-na bu-u-ḫi it-ti-ši
kaspu a-na rebûti-šu irab-bi
ina ûmi 3 $^{kam}$ ša $^{arab}$Šabaṭi kaspu idda-an
$^{ar}$[$^{ab}$Šaba]ṭi ûmu 3 $^{kam}$ lim-mu
$^{m}$Rammân-rîm-a-ni
pân $^{m}$Ḫa-at-pi-mu-nu
pân $^{m}$Ra-'-u
pân $^{m}$Zêr-uki-in[2]
pân $^{m}$Nêrgal-šar-uṣur
pân $^{m}$Ardi-$^{ilu}$Nabû $^{amêl}$Še-lap-pa-a-a
pân $^{m}$Mu-šê-zib-Aššûr (*ditto sign*)

[1] A case tablet.

[2] In the inner tablet, K.318a, the names of the third and fourth witnesses occur after the name, *Nabû-mušallim-šu-nu*, and the last name is omitted.

[are servants] of Ḫudâ-a,
and Ninâ-a, the general of the king, has struck a bargain (for them).
For . . . mina of silver from Ḫudâ-a
[he takes them; the price] is paid in full; tho[se persons
. . . .
Before Ištar-tariba, the . . . officer.
The month Ab, the 18th day,
the eponymy of Mušallim-Aššûr.
Before Marduk-zêr-ibni, the scribe.

ARAMAIC: The document concerning Illuḫazzi

## No. 16.

The sum of 10 shekels of silver
of the best quality of Ištar of Nineveh,
belonging to Bêl-lu-ba[laṭ],
received by Mannukî-Arba[ilu],
for the receipt(?) it shall be delivered.
The money shall increase to its fourth part.
On the 3rd day of Šebat he gives the money.

The month Šebat, 3rd day, the eponymy of Rammân-rîmani.
Before Ḫatpimuni.
Before Ra'-u.
Before Zêrukîn.
Before Nêrgal-šar-uṣur.
Before Ardi-Nabû, the Šelappian.
Before Mušêzib-Aššûr, (*ditto sign.*)

pân $^{m\ ilu}$Nabû-mušallim-šu-nu
pân $^{m}$Ḫa-an-ni-i
pân $^{m}$Bêl-šad-ili

ARAMAIC: למנג׳ ארבל
זי׳ [י]קדמבית
כספא

## No. 17.—K.305.

[Kunuk $^{m}$Pa-ḳa-a-na-Arba-ili
kunuk $^{m}$Šâr-Ištar bêl bîti tada-ni]
bîtu is ša iḳ . . .
ištên-it[1] $^{iṣ}$ daltu ina lib-bi
kimmatu bîti $^{m}$Ṣil-$^{ilu}$Nabû
kimmatu bîti $^{m}$Ṭâb-šâr-$^{ilu}$Ištar
kimmatu bîti $^{m\ ilu}$Šamaš-êriba
kimmatu su-ḳa-ḳi[2]
bîtu ina rêši $^{al}$Ninâ$^{ki}$
u-piš-ma $^{m}$Ku-kul-a-a
ultu pân $^{m}$Pa-ḳa-a-na-Arba-ili ultu pân $^{m}$Šâr-Ištar
ina lib-bi ½ mani kaspi il-ḳi
kas-pu gam-mur ta-din bîtu
šu-a-te za-rip laḳ-ḳi
tu-a-ru di-e-nu
dabâbu la-aš-šu
man-nu ša ina ur-kiš ina ma-te-ma
i-za-ḳu-pa-a-ni igarru-u-ni
lu-u $^{m}$Pa-ḳa-a-na-Arba-ili

[1] Delitzsch in H. W. B. queries the reading.

Before Nabu-mušallimšunu, (*ditto sign.*)
Before Ḫannî.
Before Bêl-šad-ili.

ARAMAIC: Concerning Manag-Arbel,
who shall bring to the temple (house)
the silver.

## No. 17.

[The seal of Paḳa-ana-Arbaili,
the seal of Šâr-Ištar, owner of the house sold];
the house . . .
with one door in it.
A boundary is the house of Ṣil-Nabû,
a boundary is the house of Ṭâb-šâr-Ištar,
a boundary is the house of Šamaš-êriba,
a boundary is the alley.
The house is at the entrance of Nineveh
and has struck a bargain (for it) Kukulâ.
From Paḳa-ana-Arbaili, from Šâr-Ištar
for one-half mina of silver he takes (it);
the price is paid in full; that house
(that) is sold, taken.
Appeal, action at law,
complaint shall not be.
Whoever in the future, whenever
he shall rise up, enters a lawsuit,
either Paḳa-ana-Arbaili,

[2] Peiser would read, *Su-ḳa KI*, but H. W. B. gives two words for street, that is, *su-ḳu* and *suḳaḳu*.

lu-u aplê-šu apil aplê-šu
ša itti $^{m}$Ku-kul-la-a-a
aplê-šu apil aplê-šu
di-e-nu dabâbu ub-ta-u-ni
5 manê kaspi idda-an
pân $^{m}$Išid-$^{ilu}$Nabû $^{amêl}$rab ki-ṣir
pân $^{m}$Un-zar-ḫi-Asûr (*ditto sign*) (*ditto sign*)
pân $^{m}$Zêr-Ištar (*ditto sign*) (*ditto sign*)
pân $^{m}$Ḫi-ri-ṣa-a-a
pân $^{m}$Šu-nu . . .
pân $^{m}$Šum(?) . . .
$^{arah}$Aari ûmu 10$^{kam}$ lim-me $^{m}$Ašûr-rîm-a-ni
pân $^{m\ ilu}$Nabû-nâdin-aḫ $^{amêl}$A.BA. . . .

ARAMAIC: פקנארבאל
סראש

## No. 18. 80-7-19, 348+83-1-18, 387+ 83-1-18, 350.

| 80-7-19, 348 | + | 83-1-18, 387. |
|---|---|---|
| [Kunu]k . . . | | (?)-du. si-u-a apil-šu |
| [š]a $^{amêl}$. . . | | (?)-a-a bêl eḳli [1] |
| [bî]tu ši (?) . . . | | (?)ta-da-a-ni |
| | | kimmatu eḳli ša Šêpâ [2]-Ištar |
| . . . . | | ra-a-nu |
| . . . . | | š]a $^{m}$Ga-lul |
| . . . . | | 8(?) imêr |
| . . . . | | |

[1] A. D. D. reads only one proper name here. According to 83-1-18, 350 R.30-32, *šu-nu* (A. D. D. reads, *šu*), there seems to have been more than one owner.

or his sons, or the son of his sons,
who with Kukullâ
his sons, the son of his sons,
lawsuit, indictment shall bring,
5 mina of silver shall deposit.
Before Išid-Nabû, the general.
Before Unzarḫi-Ašûr, (*ditto sign.*)
Before Zêr-Ištar, (*ditto sign.*)
Before Hiriṣâ-a.
Before Ṣunu . . .
Before Šum (?) . . .
The month Iyyar, the 10th day, the eponymy of Ašûr-rîmani.
Before Nabû-nâdin-aḫ, the scribe.

ARAMAIC: Pakanarbel.
Sariš(tar).

## No. 18.

80-7-19, 348 + 83-1-18, 387.

| | |
|---|---|
| [The se]al of . . . | (?)-du si-u-a, son |
| [o]f . . . officer . . . | -a-a, owners of the land, |
| house(?) . . . | which is sold. |
| . . . . | a boundary is the land of Sepâ-Ištar, |
| . . . . | rânu |
| . . . . | of Galul |
| . . . . | 8 *imêr* |
| . . . . | |

[2]A. D. D. reads, *IM*, but I cannot so read the sign nor find the determinative for the masculine name.

33-1-18, 350.

. . . (?) ši[1]-nu-u-(?)
. . . a-nu
. . . -u-ni (*ditto sign*) $^{m}$Ku-sa-ni (?)
. . . u ak-bu
. . . kim]matu $^{iṣ}$kirû
. . . ḫi-li ittalaku-u-ni
. . . u-a $^{amêl}$A.BA.
. . . $^{m}$Šamaš-rîm-a-ni kimmatu eḳli
. . . 22 imêr eḳli
. . . ina ma-ṣa]-ru-ti ina GIŠ-BAR ša 10 ḲA
. . . kim]matu bîtu $^{m}$Ardi-aḫê-šu (*ditto sign*) $^{m}$Ṭiḫ-a-a
. . . $^{iṣ}$kirû] ša be-lit kimmatu $^{iṣ}$kirû
. . . kim]matu (*ditto sign*) ša $^{m}$Rammân-dan-an
. . . $^{m}$(?) Bi-e[2]-lu-ḫa-lu-ṣu
. . . $^{m}$Nabû-aḫ-uṣur $^{amêl}$ikkaru $^{m}$Pap-pa-da
. . . $^{m}$[3] Si-lim-Bêl napḫaru 4 aplê-šu
. . . 6 napsâte $^{m}$Ab-du-ú-ni $^{amêl}$ikkaru
. . . aššа]ti (?)-šu napḫaru 2 napšâte napḫaru-ma 8 napšâte
. . . pi-ta-a-te ana $^{iṣ}$kirû be-lit

. . . .
. . . ma . . .
. . . še. kil. . . .
. . . Ašûr . . .
. . . ša $^{al}$. . .
. . . abu-u-a . . .
. . . ni eḳil . . .
. . . šu]a-tu za-ar-pu
[laḳ-ḳi-u tu-a-ru di-nu da]bâbu la-aš-šu

[1] A. D. D. reads, *li*.
[2] Written over an erasure. A. D. D. reads, *bi-bi-a-ḫa*, etc.

83-1-18, 350.

. . . .
. . . .
. . . (*ditto sign*) Kusani
. . . .
. . . a boundary is the park
. . . which leads to . . . ḫi-li.
. . . the secretary.
. . . Šamaš-rîmani, a boundary is the land of
. . . 22 *imêr*, land
. . . under consideration, according to measure of 10 *ḳa*
. . . a boundary is the house of Ardi-ahê-šu, (*ditto sign*) Ṭiḫâ.
. . . a park of *belit* (trees), a boundary is the park
. . . a boundary is (*ditto sign*) of Rammân-danan.
. . . Bieluḫaluṣu
Nabû-aḫ-uṣur, the peasant, Pappada
. . . Silim-Bêl; in all, his four sons,
in all], six persons, Abdûni, the peasant,
his [wif]e(?); in all, two persons, in all, eight persons,
. .. . for a park of *belit* trees.

. . . .
. . . .
. . . .
. . . Ašûr
. . . of city of . . .
. . . abû-a
. . . land . . .
. . . that . . . is sold,
[is taken. Appeal, lawsuit, comp]laint shall not be.

[3] Probably over an erasure.

[man-nu ša ina ur-kiš ina ma-te-ma] i-za-ḳu-pa-a-ni
[i-garr-u-ni lu-u $^{m}$. . .]u-a aplê-šu-nu[1]
[lu-u apil aplê-šu-nu[1] lu-u] aḫê-šu-nu[4] $^{amêl}$šak-nu-šu
. . .] kur-bu-šu-nu[1]
[itti $^{m}$. . .] apil aplê-šu di-e-nu
[dabâbu ub-ta-u-ni 2 sis]ê ana šêpâ Ašûr i-rak-kas
. . . . Ḫarrân u-še-rab
. . . . pur-ki $^{ilu}$Iš-tar
. . . . (?)bi-ni a-na 100 û-me
. . . . ana ešrêti ana bêlê-šu
. . . . la i-laḳ-ḳi
. . . . šu dan-nu
. . . . li. lu šak (?) . . .
. . . . (?)-ši $^{amêl}$. . .

80-7-19, 348 + 83-1-18, 387.

[p]ân $^{m}$Kur-(?)- . . . rab . . .
pân $^{m}$Marduk-(?)- . . . $^{amêl}$ (*ditto sign*)
pân $^{m}$Am-me-(?)- . . . $^{amêl}$ (*ditto sign*)
[p]ân $^{m}$Bi-(?)- . . . $^{amêl}$ (*ditto sign*)
[pân] $^{m}$Ḫa-di(?)- . . . te
[pân] $^{m}$Gam . . . . . meš
[pân $^{m}$]$^{ilu}$Nabû . . . . . im (*ditto sign*) (*ditto sign*)
. . . Ilu(?) . . . . . ša(?) apil šarri
. . . sa (?)-kin
. . . ba(?)

ARAMAIC:

. . . ת׳ וחקלי׳ חפנד׳ זי
נ . . . ד׳ במתבבשקן

[1] A. D. D. reads, *šu*.

[Whoever in the future, whenever] he shall rise up,
[and shall enter a lawsuit, either . . .] u-a, or their sons,
[or the son of their sons, or] their brothers, their representatives,
. . . their relatives(?),
[who, with . . . ], son of his sons, lawsuit,
[indictment shall bring, 2 horse]s at the feet of Ašûr he shall bind,
[. . . to Sin, who dwells at Ḫa]rrân, he shall bring near,
. . . in the] treasury of Ištar,
. . . *bini* is for 100 days.
[The money shall yield] according to tenths to its owners.
[While he carries on his lawsuit] he shall not take it
. . . powerful . . .
. . . (?) . . .
. . . the . . . officer.

80-7-19, 348 + 83-1-18, 387.

. . . . . .
Before Kur- . . . chief . . .
Before Marduk, . . . officer (*ditto sign.*)
Before Amme, . . . officer (*ditto sign.*)
[Be]fore Bi- . . . officer (*ditto sign.*)
[Before] Ḫadi, . . . .
[Before] Gam- . . . (*pl. sign.*)
[Before] Nabû . . . (*ditto sign.*) (*ditto sign.*)
. . . Ilu(?) . . . of the king's son.
. . . .
. . . .

Aramaic: . . . house(?) and the lands of Haphned, which belong to N . . . d(?),
in district of Babšaḳan.

## No. 19.—83-1-18, 334.

Kunuk $^{m}$Bêl-abu-uṣur b[êl nišê tada-ni]
$^{m}$Ba-ra-a-ḫu a-di nišê (pl.?) . . .
$^{m}$Ṭa-bu-ni a-di nišê . . .
[$^{m}$]Si(?)-ti-ir-ka-a-nu a]-di-
. . . gab-bu a-na gi-mi[r . . .
u-piš-ma $^{m\ ilu}$Marduk . . .
ša $^{m\ ilu}$Sin-aḫê-ê[riba . . .
i-na lib[1]-bi 20 . . .
[ultu] pan $^{m}$Bêl-ab[u-uṣur ilḳi
kas-pu] ga-[mur ta-din- . . .
. . . .
pân $^{m}$. . . .
pân $^{m\ ilu}$Nabû-êṭi-ir-a-[ni]
pân $^{m\ ilu}$Nabû-mudammiḳ $^{amêl}$. . .
pân $^{m}$Bâb-ilu-bêl-nu-ra-a-a $^{amêl}$pir-hi-[nu(?)] . . .
pân $^{m\ ilu}$Ša-maš-šum-uṣur $^{amêl}$šangû ša $^{ilu}$. . .
pân $^{m}$Abu-la-mur $^{amêl}$šangû ša $^{ilu}$ . . .
pân $^{m}$Na-bu-bêlu-a $^{amêl}$šangû ša $^{ilu}$ . . .
pân $^{m}$Un-zar-ḫu $^{amêl}$šangû ša $^{ilu}$Tašmêtu
pân $^{m}$Mardi-i $^{amêl}$šangû ša $^{ilu}$KUR-KUR-NUN
pân $^{m}$Gula-zêr-ibni $^{amêl}$šangû ša $^{ilu}$Gula
pân $^{m}$Ašur-ida-a-ni $^{amêl}$pêtu ša êkalli
pân $^{m}$Zi-zi-ya $^{amêl}$pêtu ša êkalli
pân $^{m}$Ilu-êre-eš $^{amêl}$pêtu ša êkalli
pân $^{m}$Mu-ḳa-lil-mittu $^{amêl}$ *(ditto sign)*
pân $^{m}$Ba-na-a-a $^{amêl}$ *(ditto sign)*
pân $^{m}$Ga-lul $^{amêl}$ *(ditto sign)*

[1] The scribe first omitted *lib* and wrote *bi 20*, so that now *lib-bi* is written over *bi 20*.

## No. 19.

The seal of Bêl-abu-uṣur, [owner of the persons given.]
Barâḫu, together with (his) people, . . .
Ṭabuni, together with (his) people, . . .
Si(?)tirkânu, to[gether with . . .
all in (its) entirety . . .
and has struck a bargain (for them) Marduk, . . .
of Sin-aḫê-ê[riba . . .
For 20 . . .
from Bêl-a[bu-uṣur . . . he takes;
the price is paid in full.
. . . .
Before . . .
Before Nabû-êṭir-a-[ni].
Before Nabû-mudammiḳ, . . . officer.
Before Bâb-ilu-bêl-nu-râ-a, officer of the army(?).
Before Šamaš-šum-uṣur, priest of the god . . .
Before Aḫu-lamur, priest of the god . . .
Before Nabû-bêlu-a, priest of the god . . .
Before Unzarḫu, priest of Tašmêtu.
Before Mardî, priest of KUR-KUR-NUN.
Before Gula-zêr-ibni, priest of Gula.
Before Ašûr-idâni, porter of the palace.
Before Ziziya, porter of the palace.
Before Ilu-êreš, porter of the palace.
Before Muḳalil-mittu, (*ditto sign.*)
Before Banâ-a, (*ditto sign.*)
Before Galul, (*ditto sign.*)

pân $^{m}$Pir'a-a . . .
$^{arah}$[1]Arḫu maḫru ša Adari ûmu 14 $^{kam}$
lim-mu $^{m}$. . .
$^{amêl}$ša-kin $^{al}$. . .

ARAMAIC: שרכן ט ' ' '

## No. 20.—81-2-4, 152.

Kunuk $^{m}$Mi-n[a-ḫi-mi]
Bêl sin[nišâti tada-ni]
$^{f}$Ya-ḳar-aḫê mar[at . . .
$^{f}$A-bi-ya-aḫ-ya
napḫaru 3 napšâte
ša [2]Mi-na-ḫi-mi
u-piš-ma[3] $^{f}$At-ra-ḫi-i
aḫat-sa ša $^{f}$ša-kin-te
ina libbi 2 manê kaspi
ana ištên mani ša $^{al}$Gar-ga-miš
il-ḳi kas-pu gam-mur
ta-din nišê šu-a-tu
zar-pu laḳ-ḳi-u
tu-a-ru
di-e-nu da-ba-bu
la-a-šu man-nu ša igarru-u-ni
10 manê (kaspi) 1 mani ḫurâṣi
ina pur-ki $^{ilu}$Ištar a-šib Ninâ$^{ki}$ iššak-an
kas-pu ana ešrêti ana bêli-šu utâr

---

[1] Written *DIR SE*. A. D. D. has *SE*. No doubt we have an abbreviated writing of *DIR SE ḲI TAR*.

[2] Written without the determinative.

[3] More correctly, *tu-piš-ma* and *ta-al-ḳi*. Cf. A. D. D. 209 Ob. 6: *tu-piš-ma ša-kin-tu* $^{al}$*Aššûr, ina libbi ½ mani . . . ta-al-ḳi;* No. 232 Ob. 6:

Before Pir'â, . . .
The month Arḫu-maḫru-ša-Adari,[1] the 14th day,
the eponymy of . . .
governor of the city of . . .

ARAMAIC: Šarkan Ṭ. . . .

## No. 20.

The seal of Menahem,
owner of the women sold.
Yaḳar-aḫê, (her) daughter(?), . . .
Abiya-aḫya;
in all, three persons,
belonging to Menahem,
and has struck a bargain (for them) Atraḫî,
the (her) sister of the female governor.
For 2 mina of silver,
according to the mina of Carchemish
she takes (them); the price is fully
paid; those persons
are sold, are taken.
Appeal,
action at law, complaint
shall not be. Whoever shall bring a lawsuit,
10 mina (of silver), 1 mina of gold,
in the treasury of Ištar, who dwells at Nineveh, shall deposit.
The money shall yield according to tenths to its owner.

*tu-piš-ma . . . ˢša-kin-te . . . ina libbi 4 manê kaspi ta-al-ḳi.* But *ša-kin-tu* is also construed with masculine forms. See No. 242 Ob. 7: *u-piš-ma ˢša-(kin[?])-tu*; and No. 263 Ob. 3: *il-ḳi.* Cf. L.10.

[1] The intercalary month, *We-Adar.*

ina di-ni-šu idabub-ma lâ ilaḳḳi
pân $^{m}$Si-lim-ilu $^{amêl}$šangû
pân $^{m}$Di-di . . .
pân $^{m}$Mil-ki-a[bu(?) . . .
pân $^{m}$Zu-u . . .
. . . .
[ša]-kin $^{mât}$ . . .

ARAMAIC: למנחם

## No. 21.—Bu. 91-5-9, 182.[1]

[Kunuk $^{m}$Hu-da-a-a
bêl nišê tada-ni]
$^{m\ ilu}$Marduk(?)-ḫu-ut-nu
$^{m}$A-di-i aḫi-šu
napḫaru 2 $^{amêl}$napšâti ardâ-ni
ša $^{m}$Ḫu-da-a-a
u-piš-ma $^{m}$Nina-$^{ki}$ a-a
$^{amêl}$šaku ša šarri
ina lib-bi 1 mani 30 šiḳlu kaspi
ina ma-ni-e ša $^{mât}$Gar-ga-miš
ultu pan $^{m}$Ḫu-da-a-a
[i]l-ḳi kas-pu gam-mur ta-di[n
nišê š]u-a-te za-a[r-pu]
laḳ-ḳi-u tu-ar-u
[di-e-nu da]bâb[u
la-]aš-š[u] man[nu ša ina ur-kiš]
u-' m[a]-te-m[a]
i-garru-u-ni

[1] My attention was called to the Aramaic on this tablet by Mr. Johns. The catalogue makes no mention of it.

While he conducts his lawsuit he shall not take it.
Before Silim-ilu, the priest. . . .
Before Didi, . . . the priest(?). . . .
Before Milki-abu(?), . . .
Before Zu-u. . . .
. . . .
governor of the land of . . .

ARAMAIC: Concerning Menahem.

## No. 21.

The seal of Ḫudâ,
owner of the persons sold.
Marduk-ḫutnu,
Adî, his brother,
in all, two persons servants
of Ḫudâ,
and has concluded a bargain (for them) Ninâ-a,
the general of the king.
For 1 mina, 30 shekels of silver,
according to the mina of Carchemis_,
from Ḫudâ
he takes (them); the price is paid in full;
those persons are sold,
taken. Appeal,
lawsuit, complaint
shall not be. Whoever in the future,
whenever
he shall bring an action at law,

lu-u $^{m}$Ḫu-da-a-a
lu-u aplê-šu apil aplê-šu
itti $^{m}$Nina-$^{ki}$ a-a
di-e-nu dabâbu ub-ta-u-ni
10 manê kaspi 2 manê ḫurâṣi
ina pur-ki $^{ilu}$Iš-tar ša Ninâ $^{ki}$
i-šak-kan kaspu a-na ešrêti
a-na bêli-šu utâr ina di-ni-šu
idabub-ma la i-laḳ-ḳi
pân $^{m}$Bêl-dan-an $^{amêl}$šalšu ḫatû [1]
pân $^{m}$A-di-i
pân $^{m}$ $^{ilu(?)}$. . . i
. . . .

ARAMAIC: נעשנך ? . . .
ע ? . . .

## No. 22.—Sm. 921.

Ku-um [ḳunuki-šu ṣu-pur-šu iš-kun]
ṣu-pur $^{m}$Ilu-m[a-la-ku]
bêl eḳli [tada-ni]
bîtu 30 imêr eḳli . . .
ša mê bîtu 2 i[mêr eḳli . . .
ša šammaššammu [2] (*ditto*[?] *sign*) ina . . .
i-na ra-šu[ . . .
ina $^{al}$Ḫa-me . . .
kimmatu nâri, kimmatu . . .
kimmatu sa-ḫa-ru . . .
u-piš-ma $^{m}$Man-nu-k[i . . .
ultu pan $^{m}$Ilu-ma-la-[ku]

[1] That is, *HUB*. Is this a synonym for *HU. SI* ?

either Ḫudâ,
or his sons, the son of his sons,
who, with Ninâ-a,
lawsuit, complaint shall bring,
10 mina of silver, 2 mina of gold,
in the treasury of Ištar of Nineveh
shall deposit. The money according to tenths
to its owners shall return. While his lawsuit
he carries on he shall not take (it).
Before Bêl-danan, the third . . . officer.
Before Adî.
Before . . . i.

. . . .

ARAMAIC: . . . .
. . . .

## No. 22.

Instead of his seal, he has placed his nail-mark.
The nail-mark of Ilu-malaku,
owner of the land which is sold.
Real estate, 30 *imêr* of land . . .
of water; real estate 2 *imêr* of land (?) . . .
of sesame . . . in . . .
in . . .
in the city of Ḫame . . .
A boundary is the canal, a boundary is . . .
a boundary is . . .
and Mannuki . . . has concluded a bargain for it.
From Ilu-malaku

[2] The sign, *še*, written peculiarly. Cf. *bu*, in line 14, and *sib*, in 83-1-18, 338 R.6. A. D. D. reads, *i*, and C. I. S. omits the line altogether.

ina libbi 11 šiḳlu ka[spi . . .
kaspu ga-mur ta-din
eḳlu [šu-a-tu zar-pu laḳ-ḳi-u]
. . . .
lu-u apil . . .
lu-u kur-b[u[1]-šu . . .
lu-u . . .
ša di-e[-nu dabâbu]
itti $^{m}$M[an-nu-ki . . .
û aplê . . .
6 manê kaspi . . .
1 mani ḫur[âṣi . . .
ina pur-ḳi $^{ilu}$. . .
ina di-ni-šu [idabub-ma]
la i[-laḳ-ḳi]
pân $^{m}$A . . . pân $^{m}$Man . . . pân $^{m}$. . .
pân $^{m}$. . . pân $^{m}$. . . apil $^{m}$. . . pân $^{m}$. . . pân $^{m}$. . .
$^{arad}$Ki]slimi[2] . . .

ARAMAIC: דנת׳ אלמלך׳ זי׳ ארק׳ חמע׳

## No. 23.—K.8528.

. . . .
U-p[iš-ma $^{m}$ Ram]mân-nâ'i[d $^{amêl(?)}$. . .
ina libbi ½ mani 4 šiḳlu kaspi il[ḳi]
kas-pu ga-mur ta-din
eḳlu šu-a-tu zar-pu
laḳ-ḳi-u tu-a-ru di-e-nu

[1] A. D. D. reads, *zag;* but compare A. D. D. Nos. 422, R.4; 423, E.4; and numerous others.

[2] A. D. D. reads, *Tašritu(?)*, but I think the broken sign is better read, *Kislimu.*

for eleven shekels of silver he takes it;
the price is paid in full;
that land is sold, is taken.

. . . .
either the son of . . .
or his relative (?)
or . . .
who, lawsuit, complaint
with Mannuki . . .
or (his) sons [ . . . shall bring],
6 mina of silver, . . .
1 mina of gold, . . .
in the treasury of . . .
While he conducts his lawsuit
he shall not take it.
Before A . . . Before Man . . . Before . . .
Before . . . Before . . ., son of . . . Before . . .
Before . . .
The month Kislimu . . .

ARAMAIC:

The document concerning Elimalek of the
land of the city of Hame.

## No. 23.

. . . .
And has struck a bargain for (it) Rammân-nâi'd the
. . . officer.
For ½ mina and 4 shekels of silver he takes (it);
the price is paid in full;
that land is sold,
taken. Appeal, lawsuit,

dabâbu la-aš-šu
man-nu ša ina ur-kiš
ina ma-te-ma i-za-ḳu-pa-ni
i-garru-ni lu-u
$^{m}$Ti-ti-i lu-u apil-šu
lu-[1]u apil apil-šu ša di-e-nu
dabâbu itti $^{m}$Rammân-nâ'id apil-šu
apil apil-šu ub-ta-u-ni
4 manê kaspi misu-u
1 mani ḫurâṣi sak-r[u]
ina pur-ki Ištar a-[šib . . .
i-šak-kan kas-p[u]
. . . .

ARAMAIC: דנת חקל
?? ?
זיבאזונד

## No. 24.—K.458.

. . . .
[di-e-nu dabâb]u la-aš-ši
[man-nu ša igarru-]ni
[lu-u . . .] Zêru-tu lu ap[lê-š]u
[lu-u] me-me-ni-šu
[ša itti] $^{m}$Im-ša-i
[di-]ni dabâbu
ub-ta-u-ni
10 manê kaspi i-dan
a-di-e ša šarri lu bêl di-ni-šu
pân $^{m}$Šarru-lu-da-ri

[1] Written *ku* by scribal error.

complaint shall not be.
Whoever in the future,
whensoever he shall rise up,
shall go to law, either
Titî, or his son,
or his son's son, who, lawsuit,
complaint with Rammân-nâi'd, his son,
(or) the son of his son, shall bring,
4 mina of pure silver,
1 mina of solid gold,
in the treasury of Ištar, who dwells at . . .
he shall deposit the money . . .
. . . .

ARAMAIC: Document concerning a field
which (is) in . . .

## No. 24.

. . . .
[lawsuit, complain]t shall not be.
Whoever shall enter a lawsuit,
[either . . . ] Zêru-tu, or hi[s son]s,
[or . . . ] his relatives,
[who, with . . . ] Imšai,
[law]suit, complaint
shall bring,
10 mina of silver shall deposit
(by) decrees of the king or the lord of his judgment.
Before Šarru-lu-dari.

pân $^{m}$Šab-di-i $^{amêl}$mu-kil PA[1] (*pl.*)
[pân] $^{m}$Bir-am-ma-a $^{amêl}$šalšu SI[2]
[pân] $^{m}$Man-nu-lu-u-aḫu-u-a
[pân] $^{m}$Bêl-gab-bi-e
pân $^{m}$Šarru-nûri $^{amêl}$rab alâni
pân $^{m}$Nabû-kigall . . .
pân $^{m}$Nalbaš-šamê šangû . . .
pân $^{m}$Na-šuḫ . . .
pân $^{m}$Tap(?) . . .
$^{arab}$Ṭebêt[i . . .

ARAMAIC: ל · · · אנ · · ·

## No. 25.—K.3784.

3 imêr ina pân $^{m}$. . .
2 imêr 48 ḲA ina pân . . .
napḫaru 5 imêr, 48 ḲA ŠE-[PAT-MEŠ]
ša apil šarri ša [ḳâtâ . . .
$^{m}$Tu-ku-u-ni $^{am}$[$^{él}$šanu-u]
ina pân $^{m}$Ya-a-i-si . . .
ina pân $^{m}$Gab-bu-ilâni [ša]
$^{al}$Ḫa-an-du-a-t[u]
ŠE-PAT-MEŠ a-na 1 imêr, [30 ḲA ša ta-rab-bi
. . . $^{am}$]$^{él}$eṣidâni

ARAMAIC: שערן · · · ·
בר· מל[כא · · ·
וע · · ·
ח · · ·

[1] Frequently, *Su PA* (*pl.*), which Peiser reads, *Su-pâte;* A. D. D., II., *apâte.*

Before Ṣabdî, the . . .[3] officer.
Before Bir-ammâ, the third officer . . .
Before Mannu-lû-aḫû-a.
Before Bêl-gabbie.
Before Šarru-nûri, the chief of cities.
Before Nabû-kigallu(?).
Before Nalbaš-šamê, priest . . .
Before Našuḫ . . .
Before Tap(?) . . .
The month Ṭebeth . . .

ARAMAIC: Concerning . . .

## No. 25.

Three *imêr* in possession of . . .
2 *imêr*, 48 *ḳa* in possession of . . .
in all, 5 *imêr*, 48 *ḳa* of . . . grain
of the son of the king, by the hand of
Tukûni the second officer,
delivered to Yaisu,
delivered to Gabbu-ilâni, of
the city of Ḫanduatu.
The grain to 1 *imêr*, 30 *ḳa* of itself shall increase.
. . . Harvesters.

ARAMAIC:
Interest . . .
Son of the king . . .
And . . .
H[arvesters.]

[2] Frequently, amel*III. Hu SI.* [3] "Holder of the reins," A. D. D., II.

## No. 26.—81-2-4, 395.

. . . .
[man-nu ša ina ur-kiš ina ma-t]e-m[a]
[i-za-ḳu-pa-ni i-ga]rr-u-ni
[lu-u $^{m}$. . . l]u aplê-šu
[lu-u apil apl]ê-šu manma-šu
[ša di-nu dabâbu itti $^{m}$. . . nâdi]n-(?)-aḫê
[lu-u ap]lê-šu lu[1]-[u
apil aplê-šu ub-t]a-u-ni 10 manê
[kaspi] . . . manê ḫurâṣi
ina pur-ki $^{ilu}$]Iš-tar
[a-šib $^{al}$ N]inâ $^{ki}$ iššaka-an kas-pu
[ana ešrêt]i a-na bêli-šu utâr
[ina di-ni-šu] idabub-ma la ilaḳḳi
. . . .

ARAMAIC: [לְ?]אשרתב

## No. 27.—83-1-18, 385.

6(?). . .[2] imêr(?) . . .
ina $^{al}$ Ḫa-tu(?). . .
kimmatu $^{m\ ilu}$ Sin . . .
kimmatu $^{f}$ Bi-su(?)
kimmatu $^{mât}$ U-la . . .
u-piš-ma $^{m}$ Zê[r(?) . . .
ina lib-bi 2 man[ê . . .
kas-pu ga]-mur(?) . . .
. . . .

[1] A.D.D. has: *di-nu*.

## No. 26.

. . . .
[Whoever in the future, whene]ver
[he shall rise up, enter an action at] law,
[either . . . o]r his sons,
[or his son's son,] (or) any of his relatives,
[who, a lawsuit, complaint with . . . nâd]in-aḫê
[or his son]s, or
[his son's son shall] bring, 10 mina
[of silver, . . . ] mina of gold,
. . . in the treasury of Ištar,
[who dwells at Nine]veh, shall deposit. The money
[according to ten]ths to its owner shall return.
While he conducts [his lawsuit] he shall not take it.
. . . .

ARAMAIC: Concerning Ašurtab.

## No. 27.

Six . . . *imêr* . . .
in the city of Ḫatu . .
a boundary is Sin . . .
a boundary is Bisu . . .
a boundary is Ula . . .
and has concluded a bargain (for it) Zêr . . .
for 2 mina of . . .
the price is paid in full.
. . . .

[2] A. D. D., *6,000.*

pân . . .

ARAMAIC: כרם ' ש(?)מתע ' מ ' ' '

LINE OF ASSYRIAN UNDER THE ARAMAIC:

. . . (?)-ḫat[1] 2 imêr ŠE-PAT š[a[2]

## No. 28.—K.8529.

. . . .

. . . pân . . . pân . . . pân . . .

pân . . . pân $^{m}$. . .

. . . .

ARAMAIC: [א]נרא

[1] A. D. D. reads, *šak*, but this is unlikely, unless the scribe made an error.

[2] A. D. D. reads, *meš*, but sign is, I think, *ša*, with one wedge gone.

Before . . .

ARAMAIC: Vineyard(?) of Šа-(?)mata

ASSYRIAN: . . . 2 *imêr* grain of . . .

## No. 28.

. . . .
Before . . . Before . . . Before . . .
Before . . . Before . . .
. . . .

ARAMAIC: . . . Rent.

# PART II.

## BABYLONIAN TEXTS TRANSLITERATED AND TRANSLATED.

# BABYLONIAN TEXTS TRANSLITERATED.

## No. 29.—76-10-16, 17,

A-di-i û-mu ša $^{m}$ Pa-ni-Nabû-ṭe-e-mu
aḫi-šu ša $^{m}$ Ilâni-ḳa-nu-u-a
ultu a-ḫu-la 'ib-bi-ir
$^{f}$ Bu-ra-šu pu-ut še-e-pi
ša $^{m}$ Ilâni-ḳa-nu-u-a aššati-šu
ina ḳâtâ $^{m}$ Pa-ni-Nabû-ṭe-e-mu na-ša-a-tu
û-mu ša $^{m}$ Pa-ni-Nabû-ṭe-e-mu
i-te-bi-ir $^{m}$ Ilâni-ḳa-nu-u-a
ta-bak-kam-ma a-na $^{m}$ Pa-ni-Nabû-ṭe-e-mu
ta-nam-din
$^{amêl}$ mu-kin-nu $^{m}$ Ša-lam-ma-nu
apil-šu ša $^{m}$ Bal-tu-mu-' $^{amêl}$ damḳaru šarri
$^{m}$ Bêl-eṭir apil-šu ša $^{m\ ilu}$ Nêrgal-abu-uṣur

(*Line erased.*)

$^{m\ ilu}$ Nêrgal-šar-uṣur apil-šu ša $^{m}$ Ša-lam-ma-nu
u $^{amêl}$ dupsar $^{m}$ Nabû-zêr-iddin apil-šu ša $^{m\ ilu}$ Asûr-mâgir
Kusu[1] $^{ki\ araḫ}$ Ululi ûmu 2 $^{kam}$
šattu 2 $^{kam\ m\ ilu}$ Nêrgal-šar-uṣur šar Babili

ARAMAIC: פנבטם

## No. 30.—82-9-18, 50 a.

[kaspu] i(?)-di bîtâti ša a-na a-ba-at-tum[2]
iddin-na $^{araḫ}$ Ṭebeṭi šattu 8 $^{kam}$

[1] The C. I. S. reads, *Upe*, but I am not aware that the sign has that value.
[2] For discussion of *abattum* see Introduction. It is treated as a proper

# BABYLONIAN TEXTS TRANSLATED.

## No. 29.

Until the day when Pani-Nabû-ṭêmu,
brother of Ilâni-ḳanûa,
returns, from the other side
Burašu, against the flight
of Ilâni-ḳanûa, his wife,
in the hand of Pani-Nabû-ṭêmu, is a pledge.
The day when Pani-Nabû-ṭêmu
returns, to Ilâni-ḳanûa
she shall go back; to Pani-Nabû-ṭêmu
she is (now) given.
Witnesses: Šalammanu,
son of Baltumu', merchant of the king.
Bêl-eṭir, son of Nêrgal-abu-uṣur.

(*Line erased.*)

Nêrgal-šar-uṣur, son of Šalammanu,
and the scribe, Nabû-zêr-iddin, son of Asûr-mâgir.
At (?) the month Elul, the second day,
the second year of Nêrgal-šar-uṣur, king of Babylon.

ARAMAIC: Pannabuṭem.

## No. 30.

Silver, the rent of houses which are for *abattum*,
shall be given. The month Ṭebeth, the eighth year of

name in C. I. S. Tallqvist mentions the word, but is not sure of the reading, as he found it always with the syllable, *bat*.

$^{m}$Nabû-nâ'id šar Babili $^{ki}$
. . . šiḳlu(?) $^{m}$Kal-ba-a apil-šu ša $^{m}$Ri-mut
. . . $^{m}$Kal-ba-a apil-šu ša $^{m\ ilu}$Šamaš-êriba
. . . $^{m}$Rammân-na-ti-en-ilu
. . . $^{m}$Nabû-it-ti-ya
. . . D]a-di-ya
. . . d]u-ya
. . . Bêl-a-dag-gal
. . . $^{ilu}$Gulu
. . . .
. . . Bêl
[napḫaru . . . m]anê 4 šiḳlu 2-ta ḳâtâti
[kaspi i-di] bîtâti ša(?) a-na
a-ba-at-tum

ARAMAIC: אבת

## No. 31.—82-7-14, 725.

41 $^{bu}$ iṣ-ṣur pa-as-pa-su
maḳḳur(?) šarri ša ḳâtâ $^{m}$Nabû-aḫê-bul(?)-liṭ
apil-šu ša $^{m}$Da-ni-ya u $^{m}$Ki-ṣir-ya
apil-šu ša $^{m}$Bêl-a-na-bîti-šu $^{m}$Še-pit-(?)-Nabû-(?)
apil-šu ša $^{m}$Nêrgal-u-še-zib ina muḫḫi
$^{m}$Mar-E-sag-gil-lu-mur(?)
$^{amêl}$rê'û iṣ-ṣur ša $^{ilu}$Šamaš
[a-n]a pu-ḳud-du-u
[1]-it ša $^{araḫ}$Abi i-n[am-di]n

$^{amêl}$mu-kin-ni $^{m}$Ba(?) . . . ri(?)

[1]Although one expects *ki* here, the remains of the sign make the reading entirely uncertain.

Nabonidus, king of Babylon.
. . . shekels, Kalba, son of Rimut.
. . . Kalba, son of Šamaš-êriba.
. . . Rammân-naten-ilu.
. . . Nabû-itti-ya.
. . . Dadi-ya.
. . . du-ya.
. . . Bêl-a-dag-gal.
. . . Gula.
. . . .
. . . Bêl.
in all, . . . mina, $4\frac{2}{3}$ shekels of
silver, rent of houses which are for
*abattum*.

ARAMAIC: *Abat*.

## No. 31.

Forty-one *paspasu* birds,
property (?) of the king, which, by the hand of Nabû-aḫê-bulliṭ,
son of Daniya and Kiṣirya
son of Bêl-ana-bîti-šu,
son of Nêrgal-ušezib, are in the possession of
Mar-Esaggillumur,
caretaker of the birds of Šamaš,
for preservation.
. . . of the month Ab it shall be delivered.
Witnesses: Ba . . . ri(?) . . .

apil-šu ša $^{m}$. . . ri-šu $^{m}$Nabû-kênu
apil-šu ša $^{m\,ilu}$Šadû-rabû[1]-šum iddin
$^{m}$Zêri-ya apil-šu ša $^{m}$Ri-mut
u $^{amêl}$dupsar $^{m}$Ri-mut api[l-šu]
ša $^{m}$Nabû-ki-ṣir apil-šu ša $^{m}$Ka-din-nu-ilu
Sippar $^{ki\ arab}$. . . ûmu 17 $^{kam}$
šattu 10+(?) $^{kam}$ $^{m}$Na[bû-nâ]'id
šar Babili $^{ki}$

ARAMAIC: מרסגלמר

## No. 32.—79-4-19, 3.

Šinipat mani 7 šiḳlu kaspi $^{f}$Ma-ḫi-tum
marat-su ša $^{m}$Nabû-al-lu(?)-ul-a-ba(?)-aš
ina muḫ-ḫi $^{m}$Ilu-lubluṭ-ilâni-ḳi-bi(?)
apil-šu ša $^{m}$Za-bi-da-a ina $^{arab}$Nisâni(?)
i-nam-din $^{f}$Ku-un-na-a(?)[2] . . .
$^{amêl}$gal-lat-su maš-ka-nu
ša $^{f}$Ma-ḫi-tum i-di amêl-ut
ya-a-nu u ḫubul[li kas]pi ya-a-nu
$^{amêl}$mu-kin-nu $^{m\,ilu}$Šadû-rabû-bul-liṭ
apil-šu ša $^{m}$Ša-Nabû[3]-šu-u
$^{m}$Nabû-nâdin apil-šu ša $^{m}$It-ti-ilâni-balâṭu(?)
$^{amêl}$dupsar $^{m}$Bêl-id-dan-nu apil-šu ša $^{m}$Na-din . . .
Babilu $^{ki\ arab}$Tašrêti ûmu 8 $^{kam}$
šattu 4 $^{kam}$ $^{m}$Kam-bu-zi-y[a]
šar Babili $^{ki}$ u mâtâte

ARAMAIC: אולת׳ קני׳
כספ׳ ש 1+3+3+20+20

[1] Or should we read, *Bêl?*

[2] C.I.S. holds that the ending, *a-a*, of the gentilic nouns, should be pronounced, *ai*, and cites as proof the Aramaic reproduction of this name.

son of . . . ri-šu. Nabû-kênu,
son of Šadû-rabû-šum-iddin.
Zêri-ya, son of Rimut;
and the scribe, Rimut, son of
Nabû-kiṣir, son of Kadinnu-ilu.
Sippara, the month . . . the 17th day,
the 10th year of Nabonidus,
king of Babylon.

ARAMAIC: Mar-Esaggil-lumur.

## No. 32.

Two-thirds of a mina, 7 shekels of silver of Maḫitum,
sister of Nabû-allulabaš,
received by [m] Ilu-lubluṭ-ilâni-ḳibi(?),
son of Zabida. In the month Nisan
he shall return (it). Kunna-a(?),
his slave, shall be a pledge
of Maḫitum. Hire of the slave
shall not be, and interest on the money shall not be.
Witness(es): Šadû-rabû-bulliṭ,
son of Ša-Nabû-šu-u.
Nabû-nâdin, son of Itti-ilâni-balâṭu.
The scribe, Bêl-iddannu, son of Nâdin . . .
Babylon, the month Tišri, the 8th day,
the 14th year of Cambyses,
king of Babylon and of countries.

ARAMAIC: The slave, Ḳani;
silver shekels, 47.

But compare, *Iḳiša-aplu* in No. 34 (89-10-14, 257), which is represented similarly.

[3] The sign for *Nabû* is written twice. Cf. B.A. III., p. 403, note 1.

## No. 33.—82-9-18, 335.

Šinipat mani kaspi ša gi-in-nu ša
$^{m}$ Ni-din-tum-Bêl apil-šu ša $^{m}$ Bêl-ri-man-ni
ina muḫ-ḫi $^{m\ ilu}$ Marduk-ri-man-ni
apil-šu ša $^{m}$ Bêl-uball-iṭ apil $^{amêl}$ Nı-Šur-ginê
ina $^{arab}$ Šabâṭi i-nam-din u-an-tim
šuššanu 8½ šiḳlu kaspi pišu-u[1]
û 17 šiḳlu kaspi ša gi-in-nu[1]
ša $^{m}$ Ni-din-tum ša ina muḫ-ḫi $^{m\ ilu}$ Marduk-ri-man-ni
e-ṭir-tum ši-i . . . (*erasure*)
$^{amêl}$ mu-kin-nu $^{m\ ilu}$ Rammân-šar-uṣur
apil-šu ša $^{m\ ilu}$ Šamaš[2]-a-a-bi
$^{m\ ilu}$ Šamaš-uballiṭ apil-šu ša $^{m}$ Bêl-kaṣir apil $^{m\ ilu}$ Sin-itti-a
$^{m\ ilu}$ Nêrgal-šum-iddin $^{amêl}$ dupsar apil-šu ša $^{m}$ Iḳi-ša-aplu
apil $^{m\ amêl}$ Nı-Šur-ginê Sip-par $^{ki}$
$^{arab}$ Ṭebêti ûmu 18 $^{kam}$ šattu 3 $^{kam}$
$^{m}$ Da-ri-mu-uš-šu šar Babili $^{ki}$
u mâtâte

Aramaic: מרדך

## No. 34.—89-10-14, 257.

50 šiḳlu kas[pi pišu-u ša ina ištê]n šiḳlu bit-[ḳa]
nu-uḫ-ḫu-tu[3] ša la ginû ša $^{m\ ilu}$ Marduk(?) . . .
apil-šu ša $^{m\ ilu}$ Rammân-uball-iṭ ina muḫ-ḫi $^{m}$ Iḳi-ša-aplu

[1] This passage is against Peiser, who proposes "cash" for *pišu*, and "credited" for *ginnu*. Pinches translates *ginnu* by "standard," and Meissner, "species."

[2] A rubbed or erased sign, possibly, *kud*.

## No. 33.

Two-thirds of a mina of silver of *ginnu*, belonging to
Nidintum-Bêl, son of Bêl-rimanni,
in possession of Marduk-rimanni,
son of Bel-uballiṭ, son of the Ni-Šur-ginê.[4]
In the month Šebat he pays the debt.
One-third of a (mina) 8½ shekels of white silver,
and 17 shekels of silver of *ginnu*
belonging to Nidintum, which was in possession of
Marduk-rimanni,
is received.
Witnesses: Rammân-šar-uṣur,
son of Šamaš-(?)-a-a-bi.
Šamaš-uballiṭ, son of Bêl-kâṣir, son of Sin-itti-a.
Nêrgal-šum-iddin, the scribe, son of Iḳi-ša-aplu,
son of Ni-Šur-ginê. Sippara,
the month Ṭebeth, the 18th day, the 3rd year
of Darius, king of Babylon
and countries.

Aramaic: Marduk.

## No. 34.

Fifty shekels of white (?) silver in single-shekel
pieces,
. . . not *ginnu* belonging to Marduk . . .
son of Rammân-uballiṭ, in possession of Iḳiša-aplu,

[3] Peiser translates, "coined;" C.I.S., "divided."

[4] The *Ni-Sur-ginê*, was very probably a temple officer. (See B.A. III., p. 486.)



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mari-šu ša $^{m}$ Marduk-šum-uṣur apil $^{m\ ilu}$ Bêl-êpe-eš-ilu[1]
ina $^{arad}$ Araḫsamni kaspu-' 50 šiḳlu piṣu-u ša ina ištên šiḳlu
pit-ḳa nu-uḫ-ḫu-tu ša la ginû i-nam-din
$^{amêl}$ mu-kin-nu $^{m}$ Bêl-iddin-na apil-šu
ša $^{m}$ U-bar apil $^{m}$ Bêl-e-ṭe-ru
$^{m}$ Di . . . u apil-šu
ša $^{m\ ilu}$ Marduk-šum-uṣur apil $^{m}$ Nûr-$^{ilu}$ Sin
$^{m}$ Gi-mil-lu apil-šu ša $^{m\ ilu}$ Rammân-bulliṭ-su
$^{m}$ Ni-ḳu-du apil-šu ša $^{m\ ilu}$ Šamaš-uball-iṭ apil $^{m}$ . . . dan
$^{m}$ Mil[2]-ki apil-šu ša $^{m\ ilu}$ Rammân-ibni
u $^{amêi}$ dupsar $^{m}$ Mu-še-zib-Bêl apil-šu ša $^{m}$ La-a-ba-ši
apil $^{m}$ Su-ḫa-a-a Sippar $^{ki\ arad}$ Abi
ûmu 27 $^{kam}$ [ša]ttu 7 $^{kam\ m}$ Da-ri-'-muš
šar Babili $^{ki}$ šar mâtâte.

ARAMAIC: 40+ ש[ט]ר זי ש
על אקשי

## No. 35.—82-9-18, 4034.

6 ḲA as-ni-e ina mâti išu
š[a] $^{arad}$ Simâni a-na
$^{m}$ Ri-mut $^{amêl}$ galli
. . . iddan-nu
$^{arad}$ Simâni
ûmu 12 $^{kam}$
šattu 18 $^{kam\ m}$ Da-ri-a-[muš]
šar Babili, šar mâtâte

ARAMAIC: אסנין

[1] Usually so read. Hilprecht, in "Babylonian Expedition," etc., Vol. IX., p. 25, argues convincingly for *Ea-epeš-(eš)-an*.

son of Marduk-šum-uṣur, son of Bêl-êpeš-ilu.
In the month Marchesvan, 50 shekels of white silver
in single-shekel pieces,
. . . which are not *ginnu* he shall give.
Witnesses: Bêl-iddina, son of
Ubar, son of Bêl-eṭeru.
Di . . . son of
Marduk-šum-uṣur, son of Nûr-Sin.
Gimillu, son of Rammân-bulliṭ-su.
Niḳudu, son of Šamaš-uballiṭ, son of . . . dan.
Mil-(?)-ki, son of Rammân-ibni,
and the scribe, Mušezib-Bêl, son of Lâbaši,
son of Suhâ-a. Sippara, the month Ab,
the 27th day, the 7th year of Darius,
king of Babylon, king of lands.

ARAMAIC: The contract concerning 40 shekels,
against Iḳši-(aplu).

## No. 35.

Six *ḳa* of produce in the land there is
of the month Sivan, to
Rimut, servant of
. . . it shall be given.
The month Sivan,
the 12th day,
the 18th year of Darius,
king of Babylon, king of lands.

ARAMAIC: Produce.

[2] Written over an erasure, but *Mil* is probable.

## No. 36.—82-9-18, 310a.

6 manê 52 šiḳlu kaspi . . .
ša ginû ina kaspi šîmu . . .
ša $^{amel}$Ar-ma-a-a a-n[a . . .
$^{(m)}$Šum-ukîn iddin-na
$^{arah}$Ulûli ûmu 18 $^{kam}$ šattu 18(?) $^{[kam]}$
$^{m}$Da-ri-mu-šu šar Babili $^{ki}$ šar mâtâte

ARAMAIC: זי כספא זי יהב בקין
לשוכן

## No. 37.—82-9-18, 49a.[1]

Ištên erû du-u-du-u ša ½ biltu ḫa-ṭu
ša $^{m}$Du-muk apil-šu ša $^{m}$Nabû-Bêl-šu-nu a-na
i-di-šu a-na araḫ 72 ḲA ŠE-BAR a-na
$^{m}$Ki-$^{ilu}$Šamaš apil-šu ša $^{m}$E-ṭe-ru u $^{m\ ilu}$Šamaš-iddin
apil-šu ša $^{m}$Ki-$^{ilu}$Šamaš id-din ul-tu ûmi 6 ša $^{arah}$Tašrîti
erû du-u-du-u ina pâni-šu ul-tu ûmi 6 ša $^{arah}$Tašrîti
[a-na . . . ûm]i ša $^{arah}$Tašrîti 36 ḲA ŠE-BAR i-nam-'i[2]
ultu
[. . . $^{arah}$N]isâni a-di-i erû du-u-du $^{(pl.)}$ ša $^{m}$Du-muk
[a-n]a $^{amêl}$gal-la-bi $^{(pl.)}$ i-di bîti[3] . . .
ina pân $^{amêl}$mu-ud-du $^{(pl.)}$ erû du-u-du-u i-nam-'i
araḫ a-um i-di erû du-u-du i-nam-'i
pu-ut erû du-u-du man-nu ad-du erû du-u-du
$^{m}$Ki-$^{ilu}$Šamaš $^{m\ ilu}$Šamaš-iddin na-aš-'u

[1] This very obscure tablet is made more so by the carelessness of the scribe.

[2] Perhaps intended for *i-nam-din-'*.

[3] Over an erasure and illegible.

## No. 36.

Six mina, 52 shekels of silver
of *ginnu* for the money, the price of . . .
belonging to the Aramaean, to
Šum-ukîn it shall be given.
The month Elul, the 18th day, the 18(?)th year of
Darius, king of Babylon, king of lands.

ARAMAIC:

Concerning the silver which Bakats (?) gives
to Šum-ukin.

## No. 37.

One bronze vessel of one-half talent weight,
belonging to Dumuk, son of Nabû-Bêlšunu, for
his rent for a month, 72 *ḳa* of grain to
Ki-Šamaš, son of Eṭeru, and Šamaš-iddin,
son of Ki-Šamaš, he will give. From the 6th day of Tišri
the bronze vessel shall be in his possession. From the 6th day of Tišri
[to the . . . ] of the month Tišri, 36 *ḳa* grain is due(?) From
[ . . . Ni]san until the bronze pot of Dumuk
to the barbers the rent of the house . . .
into possession of the makers of the contract the bronze pot shall be given.
Whatever month the rent of the bronze pot is given,
the obligation of the bronze pot, whoever shall
possess the bronze pot,
Ki-Šamaš and Šamaš-iddin shall bear.

amêl mu-kin m Nabû-šum-uṣur apil-šu ša m Nabû-mu-undin
apil-šu ša m Rag-zu m ilu Nêrgal-šum-iddin apil-šu ša m ilu Marduk-zêr-ibni
apil m Ir-a-ni m Eriba-a apil-šu ša m Ib-ri-ya
m Iddin-Bêl apil-šu ša m ilu Šamaš-a-a m Bêl-zêru
apil-šu ša m ilu Sin-eṭir m Aḫu-šu-nu apil-šu ša m Bêl-maṣṣarê
apil m Amêl-bilti m Ni-din-tum apil-šu ša m Aḫu-šu-nu
m Šamaš-uball-iṭ apil-šu ša m Nabû-kîn-abu-ṣabê
m Kud-da-a apil-šu ša m Nabû-nâdin m Eriba-a
apil-šu ša m Ṣu-kud-a-a m Bêl-id-dan-nu [1]
apil-šu ša m ilu Šam-meš-ab-(bi) amêl dupsar m ilu Šamaš-ibni.
apil-šu ša m Bêl-itti Sip-par ki araḫ Tašrîti ûmu 4 kam
šattu 17 kam m Da-ri-ya-muš šar Babili ki u mâtâte
m Nabû-šum-ukîn apil-šu ša m Nabû-šum-is-ni [3](?)

ARAMAIC: ערבא ' זי ' קדם
כישוש ' את ' ביתא
3 3 . . .

## No. 38.—82-9-18, 51a.

8 šiḳlu kaspi pišû
½ mani 6 šiḳlu rebu-ut
kaspi ginû a-na
maḫiri ša šamaššami
a-na m Eriba-a iddin-na

[1] Hilprecht, on the ground of an Aramaic "docket," derives all such

Witnesse(s): Nabû-šum-uṣur, son of Nabû-mu-undin(?),
son of Ragzu. Nêrgal-šum-iddin, son of Marduk-zêr-ibni,
son of Irâni. Eriba, son of Ibriya.
Iddin-Bêl, son of Šamašâ. Bêl-zêru,
son of Sin-eṭir. Aḫušunu, son of Bêl-maṣṣarê,
son of Amêl-bilti. Nidnitum, son of Aḫûšunu.
Šamaš-uballiṭ, son of Nabû-kîn-abu(?)-ṣabê.
Kuddâ, son of Nabû-nâdin. Eriba,
son of Ṣukudâ. Bêl-iddannu,
son of Šamaš-abi. The scribe, Šamaš-ibni,
son of Bêl-itti. Sippara, the month Tišri, the 4th day,
the 17th year of Darius, king of Babylon, and of coutries.
Nabû-šum-ukîn, son of Nabû-šum-isni.

ARAMAIC: The pledge which is before
Ki-Šamaš; the rent of the house.
. . . . 6

## No. 38.

Eight shekels of white (?) silver and
one-half mina, 6¼ shekels
of silver *ginnu* for
the price of sesame
to Eriba it is given.

forms from the vulgar-Assyrian, *natânu*. [3]C. I. S. reads, *issa(?)* = *issa(?)*

*arah* Šabâṭi ûmu 16 *kam*
šattu 19 *kam* *m* Da-ri-muš
šar Babili *ki* šar mâ[tâte]

ARAMAIC: זי כספא זי יהב
לירבי

## No. 39.—82-9-18, 295 A.

9(?) šiḳlu kaspi piṣû a-na 120 ḲA
[šam]aššami(?) 7 šiḳlu kaspi piṣû û
½ mani kaspi ginû a-na
aban gab-u a-na *m* Ukîn-ya
*amêl* išparu iddin-na
½(?) mani 6 šiḳlu kaspi piṣu-u . . .
18 šiḳlu šu-tur napḫaru 1 mani kaspi piṣû(?)
û ½ mani ginû
ša *m* Ešu-eṭir [1] ina E-babbar-ra . . .
*arah* Adari ûmu 11 *kam* šattu 29(?) *ka*[*m*]
*m* Da-ri-mu-šu šar mâtâte
[ri]-iḫ-tum-šu e-lat kaspi
. . . alpu(?) û 3 *gur* ŠE-BAR

ARAMAIC: זי אישפר

## No. 40.—82-7-14, 152.

. . . . [2]
*amêl* mu-kin-nu *m* Ra- . . . apil-šu ša . . .
*m* Nabû-zêr-lîšir apil-šu ša *m* Ap-du(?) . . .

[1] Contracted for *Ina-ešû-etir*. See שראצר in Zech. 7: 2 for a contracted Hebrew name. It is not necessary to amend the text here as

The month Šebat, the 16th day,
the 19th year of Darius,
king of Babylon, king of lands.

ARAMAIC: Concerning the money which one gives to Iribi.

## No. 39.

Nine (?) shekels of white (?) silver for 120 *ḳa*
of sesame. Seven shekels of white silver and
one-half mina of silver *ginnu* for
the *gabu* stone, to Ukînya,
the weaver, it will be given.
One-half (?) mina, 6 shekels of white silver . . .
18 shekels for costly cloth; in all, 1 mina white silver
and one-half mina *ginnu*
belonging to Ešû-eṭir, in the temple of Ebabbara . . .
The month Adar, the 11th day, the 29th (?) year of
Darius, king of countries.
His balance(?) in addition to the silver,
. . . oxen(?) and 3 *gur* of grain.

ARAMAIC: Concerning the weaver.

## No. 40.

. . . .
Witnesses: Za . . . son of
Nabû-zêr-lîšir, son of Apdu . . .

some scholars have proposed, as many of these contracted names occur in Assyrian.

[2]The obverse has the beginnings of ten lines, which concern an enumeration of grain perhaps.

$^{m}$Su-ḳa-a-a apil-šu ša $^{m}$Ni-din-tum
$^{m}$Bêl-e-ṭe-ru apil-šu ša $^{m}$Bêl-id-dan-nu
$^{m\ ilu}$Marduk-nâṣir apil-šu ša $^{m}$Bêl-eṭir
$^{amêl}$dupsar $^{m\ ilu}$Bêl-bulliṭ-su Babilu[1] $^{ki}$ $^{ara\underline{b}}$Abi[2] ûmu 26+ $^{kam}$
šattu 28 $^{kam}$ $^{m}$Ar-tak-sa-as-su šar Ba[bili $^{ki}$]
ṣu-pur $^{m}$Za-bi-ši

ARAMAIC: שטר זבם

## No. 41.—K.[2] 5424 c.

. . . .
. . . mâr] ša $^{m}$Bêli-šu-nu . . .
sa . . . pur $^{m\ ilu}$Anum-uṣur mâr ša E-din-tum . . .
$^{amêl}$ardi ša $^{m}$Anum-uṣur ina $^{ara\underline{b}}$Aari šattu 18(?) $^{kam}$
ŠE-BAR(?) A-AN 530(?) 6 GUR(?) AŠ-A-AN[3]
130 GUR 90 ḲA ina ma-ši-ḫu ša $^{m\ ilu}$Anum-uṣur
. . . i-nam-din-nu
e-lat . . . $^{m}$Šu-zu-bu id-din-nu
$^{amêl}$mu-kin-nu $^{m}$Aḫu-šu-nu
mâr ša $^{m}$Bêl-id-dan-nu $^{m}$Nabû-bulliṭ-su
mâr ša $^{m}$Nabû-aḫu-šu $^{m}$Bêl-bulliṭ-su
mâr ša $^{m}$Šu-lum-Babili[4] $^{m}$La-kip
mâr ša $^{m}$Bêl-bull-iṭ
$^{m}$Marduk-nâṣir $^{amêl}$dupsar apil ša $^{m}$Bêl-šum-uṣur
. . . .

ARAMAIC: שחת ' ביסחו ' זת
שחת ' (?)מתח ' זת
ת ? ?

[1] Possibly a badly written *E*. [2] The sign, *BIL*, is repeated.
[2] Though marked "K," it seems to have come from Babylonia.

Suḳâ-a, son of Nidintum.
Bêl-eṭeru, son of Bêl-iddannu.
Marduk-nâṣir, son of Bêl-eṭir.
The scribe, Bêl-bulliṭ-su. Babylon, the month Ab, the 26th day,
the 28th year of Artaxerxes, king of Babylon.
The nail-mark of Zabiši.

ARAMAIC: The contract of Zabiši.

## No. 41.

. . . .
. . . son of Bêli-šunu,
of . . . Anum-uṣur, son of Edintum (?), . . .
servant of Anum-uṣur, in the month Iyyar, the 18th (?) year.
Grain . . . 530(?), 6 *gur* (?) of AŠ-A-AN;
130 *gur*, 90 *ḳa*, according to the measure of Anum-uṣur
. . . they shall be given
in addition to . . . Šuzubu they will give.
Witnesses: Aḫu-šunu,
son of Bêl-iddannu. Nabû-bulliṭsu,
son of Nabû-aḫu-šu. Bêl-bulliṭsu,
son of Šulum-Babili. Lakip,
son of Bêl-bulliṭ.
Marduk-nâṣir, the scribe, son of Bêl-šum-uṣur.
. . . .

ARAMAIC: . . . .

[3] Ziemer suggests that this is the ideogram for *assanê*. (B.A. III., p. 484.)
[4] Written: *E*[ki].

## No. 42.—K.3783.

ûmu 12 *kam* 2 ḲA akâlê tu . . .
ûmu 17 *kam* 2 ḲA akâlê tu . . .
u-ta-bi-tu u a-da(?) . . .
su-bar-ru-u ki-me . . .
ištên mi-di-šu ma-ḫi-r[u . . .
*amêl* ša muḫ-ḫi bîti akâlê ik . . .
ikkal . . . ki. rap. 3 . . .
akâlu nu-tu ki-i ikkal . . .
ša ma-ḫa-ri yu- . . . -u

ARAMAIC:

1. מן ח(?)את׳ על׳ ר . . .
2. (?)אי׳ וכל׳ ר . . .
3. . . . בב׳ צר׳ קי׳ . . . .
4. . . . טדיא׳ קי . . .
5. . . . ש׳ שבא . . .
6. . . . חכס׳ חרא׳ . . . ד׳
7. . . . חו . . . מו׳ עברה׳ . . . .
8. . . . הס׳ לן׳ ברא׳ . . . . ב׳
9. רעת . . .

## No. 42.

The twelfth day 2 *ḳa* of food . . .
the seventeenth day 2 *ḳa* of food
. . . .
abundance of meal . . .
one measure, price . . .
the officer who is over the house of food . . .
he shall eat . . .
food . . . he shall eat,
which is to buy . . .

ARAMAIC: (The tablet is so mutilated and the lines so broken at the beginnings and ends that an attempt at translation does not seem justifiable):

1. The second and third letters of second word very doubtful; all the rest certain.
2. Only the words "and all" certain.
3. The second word certain, while the second letter of the third may be ד or ר.
4. The last two letters of the first word, and the two following, certain.
5. All the letters on this line certain. A little א has been inserted later, between the lines.
6. The third, fifth, and sixth letters very doubtful.
7. All the letters here fairly certain. The second word is certain.
8. In this line the third and ninth letters may be called in question.
9. This word is certain.

## No. 43.—82-3-23, 1142.[1]

. . . .
5 šiḳlu [ . . . a-n]a (?) $^{m}$Se . . .
5 šiḳlu . . .
3½ šiḳlu . . . nu. nu.
4 šiḳlu . . ik-bi
kaspu ša a-na $^{amêl}$šangû . . .
ša u-ki-rib a[-na] $^{dlu}$Šamaš . . .
a-na Babili $^{ki}$
iš-šu-u

ARAMAIC: שטר זי דרח

## No. 44.—81-7-11, 1515.

(This tablet contains only a few broken wedges.)

ARAMAIC: . . . (?) בל . . .
. . . שלב . . .

## No. 45.—80-11-12, 1290,

This has the remains of four lines on the obverse and four on the reverse, and is probably from the time of Artaxerxes.

. . . .
$^{m}$Bêl-aḫi-šu $^{amêl}$ . . .
Babilu $^{ki}$ $^{arab}$Aari ûmu 10 . . .
. . . Ar-tak[-sa-as-su . . .

ARAMAIC: שלם

## No. 46.—82-3-23, 268.

5 kab. kat. (?) $^{arab}$Adari (?)
ûmu 3 $^{kam}$ šattu 12 $^{kam}$
2 kab. kat. (?) $^{arab(?)}$

ARAMAIC: ישבר

[1] This is an unbaked clay tablet, badly crumbled and mostly illegible.

## No. 43.

. . . .
5 shekels . . .
5 shekles . . .
3½ shekels . . .
4 shekels . . .
silver, which is for the priest of . . .
who shall offer it to Šamas . . .
to Babylon
they shall bring it.

ARAMAIC: The writing of Darak(?)

## No. 44.

Contains only fragments.

## No. 45.

Seems to be from the time of Artaxerxes, and to have in Aramaic the word "peace," or part of a proper name.

## No. 46.

Five . . . of the month Adar,
the 6th day, the 12th year.
Two . . . the month . . .

ARAMAIC: The weaver(?)

It is inscribed on the obverse, while obliquely across the reverse is the line of Aramaic.

# PART III.

## ARAMAIC REFERENCE NOTES.

# ARAMAIC REFERENCE NOTES.

## No. 1.—K.405.

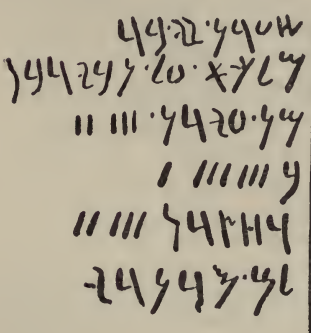
דינכרב[ן]

THE Aramaic, of which only the last letter is wanting, is a transcription of the name, "Dainu-kur-baan." Compare the Hebrew and Aramaic, קרבן, and notice that the Aramaic here has כ instead of ק. (See H. W. B., p. 351b, and Meissner's Supp't, p. 86a.)

## No. 2.—81-2-4, 147.

K.3785.

81-2-4,147.



A HEART-SHAPED tablet, concerning a loan of grain,

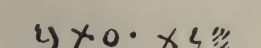
inscribed on the obverse with cuneiform, and on the reverse with Aramaic. Rawlinson identified the ŠE-PAT-MEŠ of the cuneiform with the שערן, of the Aramaic, and translated, "rice." Brünnow suggests the more likely interpretation, שערן, "interest." In Sm. 957 the "30 *imêr* of ŠE-PAT-MEŠ" is referred to in line twelve as ŠE-BAR, which will bear interest if not paid when due. On this latter tablet occurs the same Aramaic word in the plural construct, that is, שערי. Although the use of the plural lends probability to Rawlinson's suggestion, it would be difficult in this case to say that the Aramaic word refers to ŠE-PAT rather than ŠE-BAR. It is unlikely that ŠE-PAT at the beginning is generic and ŠE-BAR, used later, specific.

The second word is, I think, זנה, only the first letter being rendered doubtful by a hole in the tablet. Line four contains an enumeration corresponding, I suppose, to the cuneiform. I read ב(?) after the number 5, which refers most likely to the 5 *imêr*. Then follows "3+3+1," and a rubbed sign, which looks like "40," although one expects to find here mention of the *30 ḳa* of line six in the cuneiform.

A. D. D. III., 535, reads ב as an abbreviation for "time," and thinks that it belongs to the enumeration following, that is, "7 months." The sign I have interrogated is said to be ו, and to belong to the first word of the following line. This I think to be extremely unlikely, because there was no reason for separating ו from the word in the next line, to which it belonged; and secondly, because the sign, as I see it, cannot possibly be ו. It is true that in K.3785 ו accompanies the word for "harvesters," but it is not needed there.

I have given my copy of both these interesting tablets that they may be compared.

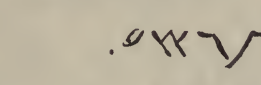
No. 3.—83-1-18, 345.



[ד]נת · עטב

The obverse of this tablet is almost wholly effaced, leaving only the name of the owner. Atab, if the name is complete, was probably the name of one of the slaves who were sold. (Compare the proper name, "*nâr*Atab-dûr-*ilu* Ištar," H. W. B., p. 155a.) A. D. D., III., reads the last letter ר, but that does not seem to me possible.

No. 4.—K.76.



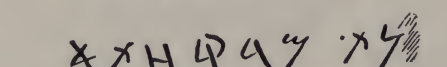
דנת · חושע
ו VI · ג · אנש VII · זי · ארדש

This inscription was also so read by Rawlinson in J. R. A. S., Vol. I., N.S., p. 188. The translation suggested is: "The giving of Hosea," etc. (?), "slaves (?), in all (?), 7, of Arad-Asha."

C. I. S. reads the first word in the second line, the only one very doubtful, סג, and translates: "Venditio Husiae Sig(abae) capitum septem Arad-I(star)." The last letter of this disputed word is probably ג, but the two preceding are, I feel certain, the same as the first two in the enumeration 7, which follows. Doc. Jur. gives no value to the first and second signs in the first word of line two; the fifth sign, clearly ג, he reads ב. The sign of the genitive is not recognized. Dr. Peiser reads the disputed word. ומג, but suggests no translation. I read these signs as above, and translate, "and six others(?)," the ג being a contraction, perhaps, for גמר. The seventh letter in this line is peculiarly made, but on comparison with No. 18 and others I am satisfied it is ש.

A. D. D., II., ¶ 42, seems to accept the proposal of C. I. S., סג as a contraction for "Sigaba," but this opinion is revised in Vol. III., 704.

## No. 5.—83-1-18, 338.

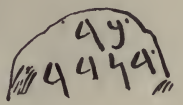


[ד]נת · מרקחתא

This is the Aramaic rendering of the name in line three(?) of the cuneiform, only traces of which are left, but which is to be read in accordance with the Aramaic: "Mar-ḳi-ḫi-ta." In A. D. D., III., 729, Mr. Johns corrects his text, "Mar-ti-ḫi-ga," accordingly. The Aramaic script on this tablet was very

carefully and clearly written. Alongside of the last three letters of this proper name will be seen punctuation points, whose meaning, if they have any, I have not been able to discover.

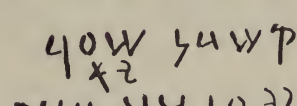
No. 5 b.



בר·
דנדר···

Neither am I able to suggest anything definite for the fragments of two lines of Aramaic that appear on the end of this tablet.

No. 6.—Sm.957.



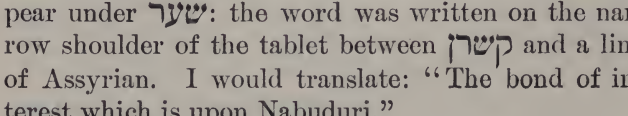
קשרן שער
יא
זי על נבררי

The first and second words are inscribed on the end of the tablet. They occur around the hole left by

the stick which held the lump of clay while the tablet was being formed. The second line is written along the seal space, which accounts in part for the peculiarity of some of the letters.

A. D. D., III., 534, follows the order of C. I. S., which places the word שערי׳א first; but I found no space between these words, and am satisfied that קשרן comes first. I examined closely the three lines on the tablet immediately before ק, as seen in C. I. S., *Pars Secunda*, *Tomus I.*, *Tabulae* No. 42 a *et* b, and decided that no letter was intended there. In the reference just given, No. 42 c will show why א׳ appear under שער: the word was written on the narrow shoulder of the tablet between קשרן and a line of Assyrian. I would translate: "The bond of interest which is upon Nabuduri."

## No. 7.—K.281.



דנת אמתא חבש · · · זי לקח · · ·
ח
ח (??) מ (??) ס (??) ת זיו

This inscription is very difficult to decipher, as most of the proper names are wanting in the cuneiform, and the Aramaic itself was carelessly scratched on the hard tablet.

The first line I regard as quite certain. Possibly ו is to be supplied in the break after the third and last words. The ת supplied by Peiser to complete the third word is, I think, not possible.

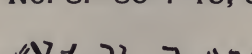
Line two is read by C. I. S., בסחגר, but no meaning is discovered. Rawlinson reads מ here; Peiser, with many question marks, reads, I. and VIII., that is: "1 mina, 8 shekels." A. D. D., Vol. III., 708, reads: III. V. במני. But I can only see a possible ח with two doubtful lines before it.

Line three is read by C. I. S., חרא · · · וחזיום, and the last word is identified with "Hazi." Dr. Peiser reads, חז ימנתא אחז אישו[א], which he translates: "Vor(?) Jamanta vor(?) Asu." Rawlinson reads, · · · חזג · · · חפסם, without venturing any interpretation except for the last word, which he says may be identified with "Hazi" . . . Doc. Jur. seems to have followed Rawlinson's reading, but to have been careless about copying, since in line three the first letter, while omitted from the original, is produced in the transcription.

What I have copied can be seen above. I think, however, that the second and third lines are too badly preserved to yield now any definite results.

In the Aramaic reproduction of the Assyrian name, "Hambusu," the *m* is evidently assimilated to the following *b*. (Compare No. 2, where "Handuate" appears in the Aramaic with *n* assimilated to *d*. The softened guttural of "Luku" appears as ח in the Aramaic reading.)

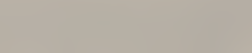
### No. 8.—80-7-19, 52.



...זרי זי כו...

Almost the entire obverse of this tablet, which referred to the rent or sale of land, is gone. The names of the principals in the case, as well as the terms of the contract, are lost, and it is impossible to find means of comparison for the Aramaic, which is also broken at both beginning and end. The letters that remain are very distinctly cut, and I have reproduced them as accurately as possible. The second letter is ר, I think, though often the only difference between this and ד is the length of the stem; and when both are not present, and no other means of comparison at hand, it is difficult to decide. The sign of the genitive is certain. I am not sure about the next two letters, the first is כ or פ and the second, ו, I think.

### No. 9.—83-1-18, 329.

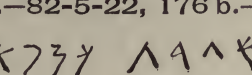


דנה...
לנבוסמדן

This tablet probably recorded the sale of a slave belonging to Sapiku. Unfortunately the names of the

slave and the purchaser have disappeared, though the name of the latter may be preserved in the second line of the Aramaic. The sixth letter in this line C. I. S. reads ר, and gets the equivalent of "Nabû-šar-iddin." I think the letter is מ, without much doubt, and I agree with Peiser's reading, which gives us the equivalent of "Nabû-šum-iddin. Peiser questions the fourth, fifth, and sixth letters also.

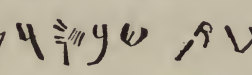
No. 10.—82-5-22, 176 b.—Case.



אגרת כספא
זי על זבן

The Aramaic here is very clear. For אגרת, cf. the Hebrew and Aramaic, אגרת and אגרא, respectively. It corresponds to the Assyrian *egirtu*. The word is a synonym of *dannitu* and *duppu*. And to the examples cited by H. W. B., p. 225 b, should be added *ṣa-bit egirtu*.

No. 11.—K.320.



אשת עב(?)רנבו

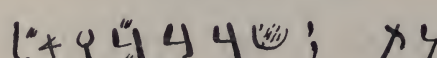
Rawlinson reads this, שחת עבדנבו, "attestation of Abed-Nebo." He remarks that the only doubtful letter is the first.

C. I. S. reads, אשת ערדנבו, "Mulier Arad-Nebo." The second and sixth letters in the second word are alike, and, I think, are ב.

Doc. Jur. reads, קנת של[ת]בננ[א], that is, I suppose, "sale of Siltiba-Nana." This is an attempt to connect the reading with the proper name mentioned in line six of the cuneiform.

Mr. Johns ingeniously conjectures that the broken wedges before *it-ti-din*, line twelve, should be read, *assutsu-šu*, "his wife," and that the slave here purchased was presented to the "Ardi-Nabû" of line twenty-eight. So we should read the Aramaic: "Wife of Ardi-Nebo." This would suit the first word in my copy, which can well be rendered "wife." The second word, however, must probably be read, "Abed-Nabû," which would still be a very good equivalent for the Assyrian word, "Ardi-Nabû." The third letter in the second word is very doubtful. I am uncertain whether the scribe intended ו or meant to erase a letter, or used a worn stylus that left several meaningless marks.

## No. 12.—K.329.



דנת ··· שרדרקאל

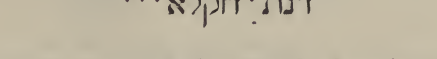
Faint traces of two letters, possibly א and ש, appear at the beginning of the second word. This contracted form for the name Ištar would be regular

enough. (Compare No. 17, סראש, for "Šar-Ištar.") The legend would then read: "The document concerning Ištar-dur-kâl."

Rawlinson read the second word עשדרקל, "Asha-(Istar)-dur-kali," missing, somehow, the third letter, ר, and the last but one, א. It is worthy of note here that, while the long vowel in *kâl* is recognized in the Aramaic, (probably because it was spelled out in the cuneiform), in the syllable *dûr*, which was written ideographically, it is not indicated.

Eduard Stucken, in "Astralmythen der Hebraer," etc., translates the phrase: "Ištar-bad-ka-a-li." The cuneiform sign rendered *dûr* in this word has also the value, *bad*. This, I suppose, led Stucken astray.

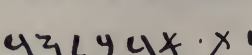
## No. 13.—K.421.



דנת · חקלא · · ·

This tablet describes the rental of a piece of land styled: *atru*, *kirû*, *tapriu*, *bûru;* which means, Mr. Johns thinks, "a court and cultivated(?) garden, with a well." The Aramaic, which reads, "The document concerning a piece of land," is very plain, and, although the tablet is rubbed after the last word, I doubt if anything is lost. א 3, of the Assyrian word, *eḳlu*, is represented in the Aramaic regularly by ח.

### No. 14.—K.309 a.



דנת · ארבלסר

We have here a contraction of the name "Arba-ilu-šar-rat" into "Arbel-sar." (Compare Nos. 12 and 17.)

Rawlinson read the fifth letter in the second word ח, in order to identify it with the Assyrian name which he at that time read, "Arbail-ḫirat."

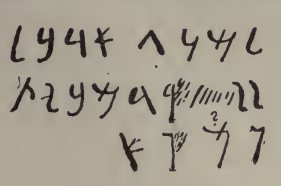
In regard to the abbreviated form of this word, Oppert remarks on the loss of final ת in the pronunciation in the "Phœnician" of these tablets as follows: "Cela prouve que le *T* féminin commençait à n'être plus prononcé comme le ת en hébreu." (Doc. Jur., p. 204.)

### No. 15.—K.331.

רנת אללהנ[

The beginning of the proper name is lost in the cuneiform, which has *-az-zi*, while the last letter, probably ז, is partly broken off in the Aramaic. C. I. S. translates, "Ilu-lu-hazzi," and hesitates between צ and ז for the final letter. Berger reads צ. I found the traces of a possible צ. The proper name here represented I have not met with elsewhere.

No. 16.—K.318—Case.



למנג ארבל
זי[נ]קדמבית
כספא

This tablet records the loan of silver of Ištar of Nineveh to Mannukî-Arba-ilu.

C. I. S. restores י as second letter in the second line, and recognizes the last three letters, which are translated "house." The last line, which is read, לא · · · ד, was supposed to be the name of the dwelling place of Manag-Arbel of the first line.

Rawlinson read the sign of the genitive at the beginning of the second line as XX., which he supposed to be the amount of interest due, reckoning incorrectly "at cent per cent" instead of 25 per cent. He supposed the word or letter for shekel to be rubbed off, and the rest of the line he read, קדם בית. The first word he translated "holy," and the second was taken as equivalent to the Assyrian *puḫu*, "debt." Of the last line he attempted to identify only the two final letters, כא · · ·

Doc. Jur. reads this disputed word in line two ילקבם, without translation, but agreed otherwise with Rawlinson.

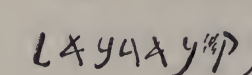
Mr. Johns reads the second and third lines as fol-

lows: זיקרסבית (who is before the) היכלא (palace). This does not recognize the break between the first and second words, which I suppose Mr. Johns regards as a space. Is the final ם used here a printer's error, and how is the word בית explained?

From my copy it will be seen that י and part of the ק are still on the tablet, and that there is considerable space between them; here I suggest the letter י.

The third line, which Mr. Johns reads "palace," is, with the exception of the last letter, very uncertain. I think the word for "silver" can be read there, and I would venture the translation: "Concerning Manag-Arbel, who shall bring to the temple the silver." This would be consistent with the terms of the contract according to which the money seems to have been loaned from the treasury of Ištar.

## No. 17.—K.305.



פקנארבאל
סראש

THE Aramaic gives, in an imperfect and considerably abbreviated form, the names of the two vendors on the tablet, "Paka-ana-Arba-ili" and "Šar-Ištar."

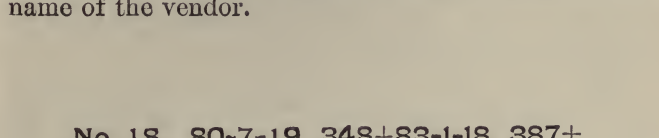
Doc. Jur. omits נ from the first line, and reads א as י. This was Rawlinson's reading years earlier.

At that time he identified the Aramaic with the two proper names mentioned above, and, although he was unable to read the last, surmised that the first sign had the value of *sar*, and the last was the name of the great goddess. The cuneiform proper names are read correctly in Doc. Jur.

The proper reading and equation of the Aramaic was first recognized, I believe, in C. I. S.

Rawlinson points out, in connection with this tablet and K.405, that when the name in the Aramaic appears without any prefix it must be taken as the name of the vendor.

## No. 18. 80-7-19, 348+83-1-18, 387+ 83-1-18, 350.



... ת · וחקלי · חפנד · זי · נ ... ד · במתבבשקן

Tablet 83-1-18, 350 is the lower right half of a tablet which was broken in four pieces, 80-7-19, 348 and 83-1-18, 387 forming upper left and right respectively. Although these parts do not "join," they clearly belong together, and their relation to each other was first recognized, I think, by Mr. Johns, A. D. D., No. 429. The lower left is still missing, unless Mr. Johns has been fortunate enough to secure it recently. Considerable space is lost between

80–7–19, 348 and 83–1–18, 387 not indicated clearly in A. D. D., and in this break has perished, I think, the name of the second owner, for there were evidently two.

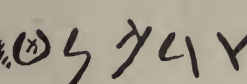
The tablet records the sale of land with a park of *belit* trees and a house, together with some eight persons attached to the soil. The Aramaic inscription is written on the right edge of the tablet, the נ of the second line appearing on 83–1–18, 387. The break and the rubbed portions here are over an inch in length, so that there is room between נ and ד of the second line for four or five letters, and likewise before ת of the first line.

This first letter, ת, is doubtful, as the tablet is broken along the edge of the letter. It looks to me most like ת, though א is possible. Probably the word for "house" was here.

The next word I regard as certain, though ק is badly rubbed. The word "Ḫaphned" I have not been able to identify with any proper name in the cuneiform, but take it to be the name of the district where the aforementioned land was situated. The first words in the second line probably contained the name of one or both of the owners.

For the last word C. I. S. proposes, "In the district of Babsukin," comparing מת with the Assyrian *mâtu*. I have not been able to identify this place. Line six (Ob.) of 83–1–18, 350 seems to locate the land on a road leading to a place whose name ends in *ḫili*. The whole inscription may be tentatively rendered: "[The document concerning persons, house,] and fields of Ḫaphned, belonging to N . . . d, in the district of Babšakin."

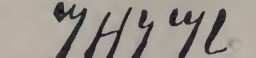
No. 19.—83-1-18, 334.



שרכן ט···

C. I. S. IDENTIFIED this name with that of "Sargon." This is quite possible since, although the Hebrew spelling is סרגון, the Aramaic is often nothing more than a transcription of the Assyrian name. This suggestion, however, leaves unexplained the ט following. Lidzbarski proposes to identify it with "Sitirkanu," the name of the third party sold, while ט stands as the initial letter of "Ṭabuni," mentioned in line three. The absence of *t* from the Aramaic in the first word is no objection. (Cf. Nos. 12 and 17). But the reading "Sitirkanu" is not absolutely certain, as the horizontal wedges are partly broken off of the first sign, and the sign as it now stands might equally well be *gur*. There was no doubt room on that part of the tablet broken off for the third name, "Baraḫu," but I can think of no reason for the unusual reversal of the order of names. (See Nos. 4, 5, and 17.) It is worthy of note here that only part of the purchaser's name appears, "Marduk . . .," and that this purchaser bore some relation to Sennacherib.

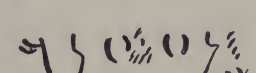
No. 20.—81-2-4, 152.



למנחם

Menahimu sells three female slaves to the *Šakintu*. The Aramaic says simply: "Concerning Menahem." For a similar use of ל in the sense of "concerning" cf. No. 16. The name "Menaḫimu" and the form of the verb in "Yaḳaraḫê" suggest a Hebrew origin.

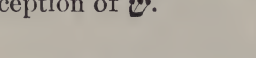
No. 21.—Bu. 91-5-9, 182.



נעשנך · · ·
ע(?) · · ·

The Aramaic is badly rubbed and the letters difficult to determine. The second letter in both lines might be read ב; all the rest I regard as certain, with the possible exception of ש.

No. 22.—Sm. 921.

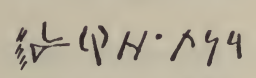


דנת · אלמלך · זי · ארק · חמע

The line of Aramaic is in a beautiful hand and carefully written. The second word corresponds to

the name of the vendor, "Ilu-malaku," found in line two of the cuneiform. In Ruth 1: 1 this name is written אלימלך. The fourth word, which occurs also in Jeremiah 10: 11 in a line of Aramaic, is an older form than ארעא. Notice, too, that in these inscriptions the relative זי is used instead of the later די. Mr. George Smith read the last word טמע, "cultivated." C. I. S. follows Ledrain in reading it as above, and identifies it with the Ḫame of the cuneiform text, which is said to have been a city in Mesopotamia.

No. 23.—K.8528.



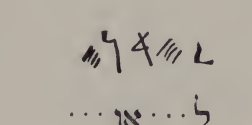
דנת · חקל · · ·
זיבאזונד · · ·

This tablet records the sale of land by Titî to Rammân-Nâ'id. The first line of the Aramaic says clearly: "Document concerning land." C. I. S. reads this word for "land" in the emphatic state, but I found the ל only very faintly traced and written over a wedge, as shown above, while in the place where the א is supposed to be there was, when I examined the tablet, an exposed pebble.

The second line is badly preserved and very doubtful. The fifth and eighth letters are the only ones

about which I feel any certainty. In C. I. S. Berger and Clermont-Ganneau are said to have proposed זבן. This would probably correspond to the fifth, sixth, and seventh letters. Vogüé was satisfied that he found the word בנעיד, that is, "Bin-na'id," but this seems to be an attempt to bring it into correspondence with the name of the purchaser, Rammân-nâ'id, which is read "Bin-na'id" in C. I. S. Pinches is said to have read "Addu-Na'id." Rawlinson reads the last four letters זראד . . . Possibly the first two letters are the relative pronoun, and the third the preposition ב, "in," while the rest of the word is the name of the district in which the land was situated.

## No. 24.—K.458.



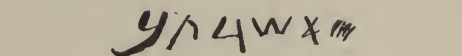
THIS tablet is a small fragment with but five perfect lines. Imšai is the purchaser, and perhaps . . . *Zerutu*, traces of whose name appear in line three, was the vendor. Only three letters of the Aramaic remain, and from them I have not been able to make out anything definite. Possibly there was here a proper name, preceded by the preposition ל.

## No. 25.—K.3784.

(1) שערן · · · (2) בר · מל[כא · · ·
(3) וע · · · (4) ח · ·

For a discussion see the similar inscription, No. 2. For the original Aramaic, which it was not deemed necessary to reproduce here, see No. 25 of the texts. Line two may have contained the name "Yaisu," and line three, following · · · וע[ל, the name "Gab-bu-ilâni." The ח at the beginning of four is either the first letter of "Ḫanduate" or of the word for "harvesters."

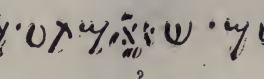
## No. 26.—81-2-4, 395.



[ל]אשרתב

This fragment of a tablet contains eleven lines, only one of which is perfect. The purchaser's name was possibly . . . Nâdi]n-aḫê. (See line five of the cuneiform.) This is the only name that appears on the tablet. The letter ל, which I have ventured to restore, may have been lost from the beginning of the word. C. I. S. proposes "Asur-tâb" as the equivalent of the Aramaic. The ש of the cuneiform is usually represented by ש in Aramaic, though sometimes by ס. (See Nos. 2, 9, 17.)

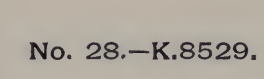
No. 27.—83-1-18, 385.



· · · כרם · שאמתע · מ · · ·

This is a small fragment containing the beginning of ten lines of cuneiform, and records possibly a sale of land. The Aramaic is unfortunately mutilated at beginning and end; and, besides, the second letter in the second word, א(?), is badly rubbed. The first word may be "vineyard" and the second a proper name.

No. 28.—K.8529.

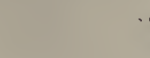


[א]גרא

This fragment, about an inch long and one quarter of an inch wide, is from the lower left of the obverse, and contains the beginning of five lines, with the word "pân" on each. The beginning of the Aramaic is gone, but I restore א and read: "Rent."

Rawlinson reads this, כגרת · · ·, and connects it with the word "Melkarth." C. F. S. reads אגרת, that is, *egirtu;* but the last letter seems to me more like א than ת.

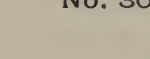
No. 29.—76-10-16, 17.



פנבטם

We have here, in abbreviated form, the reproduction of the cuneiform name, "Pani-Nabû-ṭêmu."

No. 30.—82-9-18, 50a.



אבת

The Aramaic represents the Babylonian word, *abattum*. This word is discussed in the Introduction. Very probably it is only a transcription of a Babylonian word, as it is doubtful if any such word exists in Aramaic. I have shown in the Introduction that this cannot be a proper name, as read by Pinches in C. I. S.

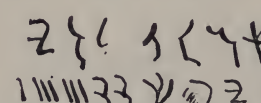
No. 31.—82-7-14, 725.

מרסגלמר

The Babylonian text contains the name of "Mar-Esaggil-lumur(?)," keeper of the birds of Šamaš.

Unfortunately, the sign is badly broken, and, still more unfortunately, the letter corresponding in the Aramaic has been erased and rewritten; so that it is impossible to say with certainty what was intended. As the letter now appears on the tablet it might be read מ, ו, or perhaps א. On the whole, it is probably most like the undoubted ו in No. 32. This would suit admirably if we were sure that the cuneiform sign was *mur*, as, in that case, this tablet, with Nos. 32, 36, and 37, would go to prove that the Babylonians pronounced *m* as *w*.

No. 32.—79-4-19, 3.



אולת · קני
כספא ש 1+3+3+20+20

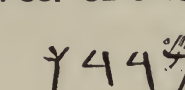
The first word answers to the Babylonian *amelutu*, in which *m* corresponds to *w* of the Aramaic. This interesting fact is illustrated also in the Hebrew treatment of the same word. (Cf. 2 Kings 25: 27: אויל מרדך.)

The first letter in the second word looks like the left half of ק. Whether this is all the scribe wrote or whether the rest has been rubbed off, I am unable to say. The cuneiform sign calls for כ, but the scribes were not always careful in distinguishing between these two letters. (Cf. No. 1, where כ of the Aramaic corresponds to ק in the cuneiform.)

Since this word ends in י, C. I. S. argues that it must have been pronounced "Kunnai," and that this proves that the *a-a* of the cuneiform word, "Ku-un-na-a-a," should be pronounced *ai*. The last part of the name in the cuneiform is badly broken, and it is not, now at least, at all certain how the word ended. Besides, the Aramaic of these inscriptions is too abbreviated, and altogether too uncertain a quantity by which to settle disputed points in Assyrian grammar. The following reproduction of cuneiform names may be suggestive in this connection: No. 34, cuneiform, "Iḳi-ša-aplu;" Aramaic, אקישי. No. 38, cuneiform, "Eriba-a;" Aramaic, יריבי.

In line two ש stands for "shekels," and the enumeration 47 is reached by writing two twenties, two threes, and a one. The twenties are each two tens. It seems, therefore, from this and other enumerations, that the Assyrians and Babylonians made use of the decimal system alongside of the sexagesimal. It will be noticed that the Aramaic of this inscription is written in a cursive hand.

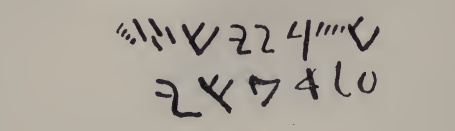
No. 33.—82-9-18, 335.



מרדך

This reading contains simply the word, "Marduk," the name of the debtor, who appears in the cuneiform text as "Marduk-rimanni."

No. 34.—89-10-14, 257.



ש[ט]ר זי ש 40+
על אקשי

The contract relates that fifty shekels of silver were received by Iḳiša-aplu.

The second letter of the first word is entirely gone, but we can restore it without hesitation. In the enumeration after the letter ש only four straight strokes are left, the fifth having been broken off. Unlike the curved lines which represent "10" in No. 32, these, it will be noticed, are straight.

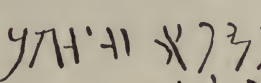
The name "Iḳiša-aplu" is represented like the name in No. 33, without the last constituent part. It is true that the form אקשי does not very accurately reproduce this name, but we are, I think, justified in supposing that the difference is due to the difference in the pronunciation of those who used Aramaic. Certainly it would not be safe, in view of the well-known tendency toward abbreviation which these Aramaic readings show, to argue from the word "Akšai,"—if that is the pronunciation of the Aramaic word—to a proper name: Iḳi-ša-a or Iḳi-šai. The ק of this word is written very clearly, yet differently from any other I have noticed.

No. 35.—82-9-18, 4034.

אסנין

This little tablet records the product of a certain piece of land as *6 ḳa of as-ni-e*, "produce." The Aramaic, which is written in a cursive script very much like No. 32, gives us the same word and in the plural also.

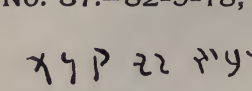
No. 36.—82-9-18, 310 a.



זי כספא זי יהב בקצ
לשוכן

In the cuneiform of this tablet the name of the debtor, which appears from the Aramaic to be "Bakats," is not given. He is called, however, the Aramean. Examples of ק and צ similar to those of this inscription may be seen in "Die Phönizische Sprache," by Schröder, p. 76, Taf. B. The א is decidedly different from those of the earlier tablets, but very similar to those in the next following number, which is also from the reign of Darius. In this short inscription the particle זי is used both as a sign of the genitive and the relative pronoun. The *m* of "Šum-ukîn" is again represented by ן, as in Nos. 32 and 37.

No. 37.—82-9-18, 49a.



ערבא זי קרם
כישוש את ביתא
40 א (?) · · · 6

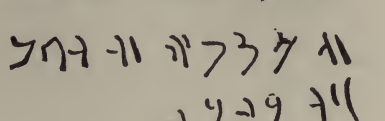
The first and second letters are somewhat uncertain. ע does not look unlike ב, and ר resembles ו. It would be possible to read בודא were it not for the third letter, which is unmistakably ב. Instead of the usual על before the name of the debtor, this inscription uses קדם.

The "Ki-Šamaš" of the cuneiform is here written "Ki-Šawaš." This name is probably contracted from "Mannu-kî-Šamaš."

The second word in line two, את, C. I. S. identifies with *idu*, "rent." As it is followed by the word for "house," this seems probable enough. The choice of ת in this word may have been determined by the Babylonian pronunciation of the aspirate ד.

The enumeration of the last line, which seems to contain several arbitrary signs, I have not been able to make out.

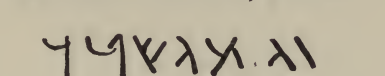
No. 38. 82-9-18, 51a.



זי כספא זי יהב
ל(?)יריבי

This tablet records a debt of silver due Eriba as the price of sesame. The Aramaic, which resembles closely that of No. 36, says: "Concerning the silver which one gives to Iribi." Between ל and י, in the last word, is a stroke which might be ז, but I doubt that it was so intended. The disputed proper name, "Eriba," sometimes "Erba," is here written "Su-A" in the cuneiform text. If we are to trust the Aramaic, the verb in this word is to be read in the imperfect, rather than in the imperative. (See H. W. B., p. 310a; also B. E. P., Vol. I., p. 58: "Erba-a or Eriba-a [Aramaic docket: אריבי]").

No. 39.—82-9-18, 295 A.

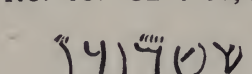


זי אישפר

The contract concerns money and supplies to be given to the weaver, UŠ-BAR. Tallqvist, in Spr.

Ndb., read this word, *Ušparu*, and compared the Aramaic, אשפרא, "clothes-cleaner." Peiser, in K. B., Vol. IV., retains the ideographic writing. Prof. Delitzsch, in H. W. B., p. 147a, says concerning this ideogram: "Höchst warsch. nur *išparu*, nicht *ušparu* zu lesen." The Aramaic word in this inscription may be taken, I think, as finally settling the pronunciation of the word in favor of Prof. Delitzsch's supposition. The א and פ in this word approximate to the "square" character.

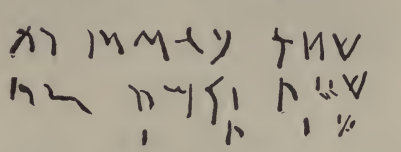
## No. 40.—82-7-14, 152.



שטר זבס

The obverse of this tablet is almost wholly gone; the reverse contains the name of several witnesses. On the edge is a nail-mark, before and after which are the words, *ṣupur* and "$^{m}$Za-bi-ši," respectively. The Aramaic, which is slightly damaged along the top of the letters, reads: "The writing concerning Zabas." The word שטר very probably meant "contract," and corresponded to the Assyrian *šiṭru*, though I am not aware that the latter word was used in this technical sense. Compare, however, *šaṭâri maškânu*, Spr. Nbd., p. 133. The top of the last letter is broken away, but it was very probably a ם.

## No. 41.—K. 5424 c.



שחת בימחו זת
שחת · · · מת זת

. . . .

The upper part of the tablet is entirely gone; the remainder of the obverse is very illegible, but seems to contain an enumeration of grain. The reverse has the name of five or six witnesses well preserved. The Aramaic was scratched on the hard surface of the tablet, and hence only faint lines can be seen. The first and last words in each line are tolerably certain, but I am not at all sure of the middle words. Rawlinson thinks we have here the names of additional witnesses, and translates: "This is the attestation of so and so." The last word, זת, he regards as the feminine of the demonstrative pronoun corresponding to the Hebrew זאת.

## No. 42.—K.3783.

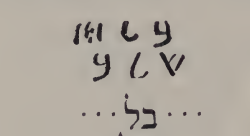
This fragmentary text has already been discussed in the translation.

No. 43.—82-3-23, 1142.

שטר זי דרח

This tablet, which is inscribed with cuneiform only on the obverse, is very badly crumbled. The first line is almost wholly gone, while the remaining signs are very uncertain. It seems to contain a record of money due a temple. The Aramaic seems to say, "The contract of Darah," but I have been unable to find any proper name with which to compare this last word. The Aramaic is written obliquely across the reverse in coarse, and somewhat irregular, letters. The document is not dated.

No. 44.—81-7-11, 1515.

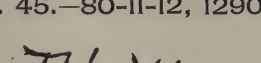


...בל...

...שלב...

The tablet on which these letters occur is a small fragment about an inch square. The obverse has the remains of two signs; the reverse, parts of three proper names. The Aramaic is on the edge, and is broken away at both beginning and end. The letters are very clearly inscribed, but in the imperfect state of the tablet it is impossible to say what they mean.

No. 45.—80-11-12, 1290,

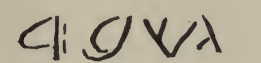


שלם

This fragment is about two inches long and one inch wide. The obverse contains the remains of four lines, and the reverse contains, besides the traces of some few signs, the name of "Bêl-ahê-su" and the date, "Babylon, in the time of Artaxerxes"(?)

The tablet is broken off close to the first letter of the Aramaic, so that I am unable to say whether the word began with ש or not. The last letter might also be read ה, though I think מ is much more probable. This might be the word "peace," or contain part of such a proper name as "Šalammanu," (cf. No. 29) or "Nabû-šallim" (cf. No. 47).

No. 46.—82-3-23, 268.

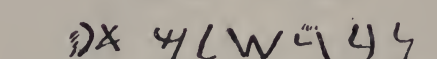


ישבר

This little tablet of three lines is inscribed only on the obverse, and seems to contain memoranda of some sort. The tablet is incomplete, as the space for the fourth line seems to have been left vacant. The Aramaic is roughly written with a poor stylus, as shown by several lines alongside of the last letter.

The only doubtful letter is the third, which is either ב or ע. I have decided in favor of the former, though the letter resembles very much the first one in No. 37. I am not able to suggest any satisfactory meaning, unless we have here a variant spelling of *išparu*. (Cf. No. 39; see also H. W. B., p. 147a: *ša iš-bar-ti*.) If this supposition is correct, the *kab kat* of lines one and three of the cuneiform may be some sort of cloth.

No. 47.—K.3788.



נבושלם אק[רא]

The tablet on which this reading is found is a fragment, probably from the time of Esarhaddon—at least the greater part of the king's name appears in line two of the obverse. This, with other similar tablets, is treated by Dr. J. A. Knudtzon in G. A. S. I have given it at the end of my collection for the sake of completeness. The first word is clearly the name "Nabû-šallim" transcribed into Aramaic. Knudtzon suggests the completion of the second name as above, and compares the proper name, "A-qur-a-a."

# REGISTER OF PROPER NAMES.

**The figures refer to the transliterated and to the cuneiform texts. Feminine names are indicated by the letter "f."**


Abdûni, 18: 24.
fAbiya-aḫya, 20: 4.
Abu-êriba, 13: 3.
Abu-lâmur, 19: 16.
Abu-ul-îdi, 6: 5.
Adî, 21: 4, 29.
Aḫû-lamma, 11: 19.
Aḫu-lamaššî, 8: 11.
Aḫûni, 12: 1, 16.
Aḫi-nûri, 12: 3, 17.
Aḫu-šunu, 41: 8; 37: 18, 19.
fAḫâti-ṭâbat, 15: 2.
Akbar, 6: 21.
Amêl-bilti, 37, 19.
Ammâ-a, 14: 24.
Ammaš-kiri, 7: 33.
Amyate'u, 4: 16.
Anum-uṣur, 41, 2.
Apli-ya, 9: 6; 11; 23.
fArbailu-šarrat, 14: 4.
Arbailu-â, 14: 35.
Ardi-aḫe-šu, 18: 18.
Ardi-Bêlit, 6: 16.
Ardi-Nabû, 16: 14; 11: 28.
Ardi-Ištar, 4: 1; 13: 2.
Artakšassu, 40: 7.
Asû, 7: 30.
Ašûr-dûr-uṣur, 9: 8.
Ašûr-idâni, 19: 21.
Ašûr-killâni, 12: 24; 13: 30.
Ašûr-ḳât-su, 11: 18.
Asûr-mâgir, 29: 14.
Ašûr-Malik, 8: 21.
Ašûr-mušŝalim, 11: 2.
Ašûr-nâdin-aḫ, 11: 4.
Ašûr-rîmâni, 17: 31.
Ašûr-šum-ukîn, 14: 31; 11: 24.
Ašûr-šum-uṣur, 7: 34.
Atâ-sûri, 14, 21.
fAtliḫa, 12: 9.
fAtraḫî, 20: 7.

Bâbilâ, 8: 18.
Bâb-ilu-bêl-nurâ-a, 19: 14.
Bablî, 10: 13.
fBadia, 4: 4.
Balasi, 13: 29; 12: 26; 6: 15.
Baltumu', 29: 11.
Bânâ-a, 19: 25.

Bânî, 8: 9.
Baraḫu, 19: 2.
Bêl-abu-uṣur, 19: 1; 11: 17.
Bêl-adaggal, 30: 10.
Bêl-ana-bîti-šu, 31: 4.
Bêl-aḫi-šu 45: 1.
Bêl-aḫê-šu, 14: 1, 5, 8, 13.
Bêl-bulliṭ, 41: 12.
Bêl-bulliṭ-su, 40: 6; 41: 10.
Bêl-danân, 21: 28.
Bêl-êpeš-ilu, 34: 4.
Bêl-eṭeru, 40: 4; 34: 8.
Bêl-eṭir, 40: 5; 29: 12.
Bêl-gabbie, 24: 14.
Bêl-Ḫarrân-dûru, 3: 13.
Bêl-Ḫarrân-ḳuṣurâni, 3: 1.
Bêl-Ḫarrân-šar-uṣur, 14: 34.
Bêl-Ḫarrân-taklak, 4: 5.
Bêl-iddina, 34: 7.
Bêl-iddanu, 40: 4; 41: 9; 37: 22; 32: 12.
Bêl-itti, 37: 24.
Bêl-ḳâṣir, 33: 12.
Bêl-lû-balaṭ, 16: 3.
Bêl-maššarê, 37: 18.
Bêl-nûri, 4: 15.
Bêl-rîmâni, 33: 2.
Bêl-šad-ili, 16: 18.
Bêl-šum-uṣur, 41: 13.
Bêl-šunu, 41: 1.
Bêl-šar-uṣur, 14: 30.
Bêl-uballiṭ, 33: 4.
Bêli-yababi, 8: 14.
Bêl-zêru, 37: 17.
Bîr-amma, 24: 12.
/Bu-ra-šu, 29: 4.

Dainua, 5: 29.
Dainu-kurban, 1: 10.
Danânu, 4: 21.
Daniya, 31: 3.
Darimuš, 38: 7.
Dari'muš, 34: 16.
Darimušu, 36: 6; 39: 11.
Darimuššu, 33: 16.
Dariyamuš, 37: 25.
Dumuḳ, 37: 2, 8.

Edintum, 41: 2.
Eṭeru, 37: 4.
Eribâ, 38, 5.
Ešu-eṭir, 39: 9.

Gabbu-ilâni, 25: 7.
Gâlul, 19: 26; 18: 6.
Gimillu, 34: 11.
Gula-zêr-ibni, 19: 20.
/Gula-rimat, 11: 8.

Ḫambaḳu, 14: 36.
/Ḫambusu, 7: 5.
Ḫamaṭuṭu, 2: 4.
Ḫanni, 16: 17.
Ḫurman, 8: 12.
Ḫarrânâ, 10: 16.
Ḫaruzâza, 3: 12.

Ḫatpimuni, 16: 10.
Ḫazi . . . 7: 3.
Ḫirişâ-a, 11: 22; 12: 29; 13: 36; 17: 28.
Ḫudâ-a, 21: 1, 6.
Ḫusâ-a, 13: 9.

Ibriya, 37: 16.
Iddin-Bêl, 37: 17.
Idî, 13: 36; 12: 28.
Iḳiša-aplu, 33: 13; 34: 3.
Ilâni-ḳanûa, 29: 2, 5, 8.
Ilu-êreš, 19: 23.
Ilu-GAB-E, 3: 14.
Ilu-gabri, 12: 33.
. . . azzi, 15: 2.
Ilu-lubluṭ-ilâni . . . 32: 3.
Ilu-malaku, 22: 2, 12.
Iltiur, 8: 13.
Imšai, 10: 5; 24: 5.
Irani, 37: 16.
Išid-Ašûr, 11: 5.
Išid-dûr-ḳâli, 12: 6.
Išid-Ekurri, 14: 32.
Išid-Nabû, 17: 25; 11: 21.
Ištar-Maliḳ, 11: 29.
Ištar-tariba, 15: 7.

Kadinnu-ilu, 31: 15.
Kakkullanu, 13: 22; 11: 10; 12: 8, 20.
Kalbâ, 30: 4, 5.
Kambuziya, 32: 14.
Kandelanu, 3: 10.
Kiṣir-Ašûr, 14: 6, 16.
Kiṣir-Nabû, 14: 41.
Kiṣirya, 31: 3.
Ki-Šamaš, 37: 4, 5, 13.
Kudâ, 37: 21.
Kukulâ, 17: 10, 21.
Kunnâ, 32: 5.
Kumâ, 1: 8.
Kusâ-a, 14: 29.
Kusani(?), 18: 10.
Kuttiba-Ištar-ellitu, 11: 6.
Ḳurdi-Rammân,[1] 14: 26.

Labâši, 34: 14.
Lakip, 41: 11.
Laḳipu, 12: 25.
Lû-baliṭ, 13: 8, 10, 15.
Luku, 7: 7, 19.
Lušakin, 1: 22.

Maḫitum, 32: 1, 7.
Malik-Šamaš, 7: 31.
Mannukî . . . 22: 11, 21.
Mannukî-Arbailu, 14: 37; 16: 4.

[1] Written *IM*. The Tel-El-Amarna tablets vouch for *Adad*, which was no doubt the name of this god of the West. Adad was certainly known in Assyria, but I think we are not yet justified in discarding the name *Rammân*.

Mannukî-Šarru, 6: 14.
Mannu-limme, 5: 28.
Mannu-lû-abûa, 24: 13.
Mardî, 19: 19.
Marduk . . . 19: 6.
Marduk-bulliṭ, 8: 2.
Marduk-ḫutnu, 21: 3.
Marduk-Nâṣir, 40:5; 41:13.
Marduk-rîmâni, 33: 3, 8.
Marduk-šum-uṣur, 34: 4, 10.
Marduk-zêr-ibni, 15: 10; 37: 15.
Mâr-Esaggil-lûmur (?), 31: 6.
ʃMarḳiḫita, 5: 3.
ʃMe'sâ, 4: 4.
Milki, 34: 13.
Milki-abu(?), 20: 22.
Minaḫimu, 20, 1, 6.
Muḳallil-mîtu, 19: 24.
Mutakkil-Marduk, 11: 1.
Mušallim-Ašûr, 15: 9.
Mušallim-Nêrgal, 9: 5.
Mušezib-Ašûr, 16: 15.
Mušezib-Bêl, 34: 14.

Nabû-aḫ-êreš, 3: 17.
Nabû-aḫê-bulliṭ, 31: 2.
Nabû-aḫ-iddin, 6: 19; 1: 23.
Nabû-aḫ-uṣur, 3: 15; 12: 1, 16; 18: 22.
Nabû-aḫu-šu, 41: 10.
Nabû-aplu-iddin, 14: 25.
Nabû-balâṭsu-iḳbi, 13: 9.
Nabû-bêl-šunu, 37: 2.
Nabû-bêlu-a, 1: 7; 5: 5, 15; 19: 17.[1]
Nabû-bulliṭsu, 41: 9.
Nabû-dûri, 6: 3.
Nabû-eṭir-âni, 19: 12.
Nabû-ittiya, 30: 7.
Nabû-kênu, 31. 11.
Nabû-kigall . . . 24: 16.
Nabû-ḳiṣir, 31: 15.
Nabû-mudammiḳ, 19: 13.
Nabû-mundin(?), 37: 14.
Nabû-mušallimšunu, 16: 16.
Nabû-nâdin, 32: 11; 37: 21.
Nabû-nâdin-aḫ, 17: 32.
Nabû-nâdin-aḫê, 6: 19; 1: 23.
Nabû-nâ'id, 8: 19; 30: 3.
Nabû-riḫtu-uṣur, 10: 17.
Nabû-šar-aḫê-šu, 10: 9.
Nabû-šar-uṣur, 2: 8; 11: 27.
Nabû-šum-isni(?), 37: 26.
Nabû-šum-ukîn, 37: 26.
Nabû-šum-uṣur, 37: 14.

[1] Written *NA-BU-U-A*, which is in favor of A. D. D., III., *Nabûa;* but the reading, *NA-BU-U-U-A*, seems rather to cast doubt upon the simpler form.

Nabû-zêr-iddin, 29: 14.
Nabû-zêr-lîšir, 40: 2.
Naḫarau, 1: 6.
Nalbaš-šamê, 24: 17.
Nasuḫ . . . 24: 18.
Nâṣir-dûru, 6: 20.
Našḫu-âli, 10: 14.
Nêrgal-abu-uṣur, 29: 12.
Nêrgal-šum-iddin, 13: 16; 33: 13; 37: 15.
Nêrgal-šar-uṣur, 16: 13; 29: 13, 16.
Nêrgal-ušezib, 31: 5.
Nidintum, 33: 8; 37: 19; 40: 3.
Nidintum-Bêl, 33: 2.
Niḳudu, 34: 12.
Ninâ-a,[1] 15: 4; 21: 7.
Nusku-îmurâni, 8: 17.
Nusku-Malik, 10: 10.
Nûruâ, 5: 26.
Nûr-Sin, 34: 10.

Paka-ana-Arbaili, 17: 1,
Pani-Nabû-ṭêmu, 29: 1, 6, 7, 9.
Pân-Ištar-lâmur, 8: 16.
Pappada, 18: 22.
ᶠParsû(?), 8: 12.
Pir'â, 19: 27.
Purḳâ-a, 11: 25.

Radimu, 3: 11.
Ragzu, 37: 15.
Rammân[2]-bulliṭsu, 34: 11.
Rammân[2]-danân, 18: 20.
Rammân[2]-ibni, 34: 13.
Rammân[2]-Nâ'id, 23: 1, 12.
Rammân[2]-naten-ilu, 30: 6.
Rammân[3]-rîmâni, 16: 9.
Rammân[2]-šar-uṣur, 33: 10.
Rammân[2]-uballiṭ, 34: 3.
Ra'u, 16: 11.
Rîmût, 35: 3; 30: 4; 31: 13.

Ṣabdî, 24: 11.
Ṣalam-aḫê, 14: 28.
Ṣalmute, 12: 30.
Ṣil-Nabû, 17: 5.
Ṣukudâ, 37: 22.
Sangî, 4: 17.
Sapiku, 9: 1.
Sê-ḫazâ, 8: 10.
Si-dûru- 4: 19.
Sigaba, 4: 5.
Sîli, 12: 3.
Silim-Ašûr, 7: 35.
Silim-Bêl, 18: 23.
Silim-ilu, 20: 21.
Simâdi, 4: 9.
Sin-aplu-uṣur, 8: 15.
Sin-aḫ-êriba, 1: 24.
Sin-aḫê-ê[riba], 19: 7.

[1] In 6: 12 the name of the city is written *Ni-nu-u*.
[2] Written *IM*. [3] Written *U*.

Sin-eṭir, 37: 18.
Sin-ittiya, 33: 12.
Sin-šar-uṣur, 13: 28; 12: 34, 36; 14: 39.
Sitirkanu(?), 19: 4.
Suḳâ-a, 14: 23; 40: 3.
Šadû-rabû-bulliṭ, 32: 9.
Šadû-rabû-šum-iddin, 31: 12.
Šalammanu, 29: 10, 13.
Ša-Nabû-šû, 6: 18; 32: 10.
Šamašâ, 37: 17.
Šamaš-êriba, 13: 19; 17: 7; 30: 5.
Šamas-iddin, 37: 4, 13.
Šamaš-iḳsur, 12: 31.
Šamaš-reûa, 14: 22.
Šamaš-rîmâni, 18: 15.
Šamaš-ṣabit, 11: 16.
Šamaš-šum-uṣur, 19: 15.
Šamaš-uballiṭ, 33: 12; 34: 12; 37: 20.
Šangû-Ištar, 5: 27.
Šâr-Ištar, 17: 2, 11.
Šarru-lû-dâri, 24: 10.
Šarru-nûri, 24: 15.
Šêpâ-Ištar, 18: 4.
Šepit-Nabû-(?), 31: 4.
Šuisâ, 4: 18.
Šulmu-aḫê, 14: 27.
Šulum-Bâbili, 41: 11.
Šumâ, 13: 37; 12: 32.
Šumma-Rammân, 13: 18.
Šum-ukîn, 36: 4.
Šuzubu, 41: 7.

Ṭabuni, 19: 3.
Ṭakûni, 2: 3.
Ṭebêtâ-a, 6: 4; 5: 35.
Ṭiḫâ, 18: 18.
Tâb-šâr-Ištar, 17: 6.
Tukûni, 25: 5.
Titi, 23: 10.

Ubar, 34. 8.
Ukînya, 39: 4.
Unzarḫu, 19: 18.
Unzarḫi-Ašûr, 17: 26.
Unzarḫi-Ištar, 6, 7.
Urdu, 13: 7, 33.
Usi', 4: 3.

Yâisu, 25: 6.
Yaḳai-aḫê, 20: 3.
Yamannû, 7: 29, 32.

Zabida, 32: 4.
Zabinu, 10: 1, 6.
Zabiši, 40: 8.
Zêr-Ištar, 17: 27; 5: 36.
Zêri-ya, 31: 13.
Zêri-a, 5: 25.
Zêr-ukîn, 14: 33; 16: 12.
Zitâ-a, 11: 20.
Zizî, 13: 31; 12; 27.
Zizi-ya, 19: 22.

# PART IV.

—

# CUNEIFORM AND ARAMAIC TEXTS.

(155)

No. 1.—K.405.

Ob.

3.

6.

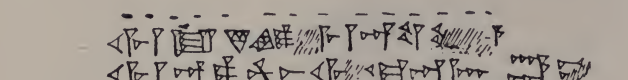
Re.

3.

6.

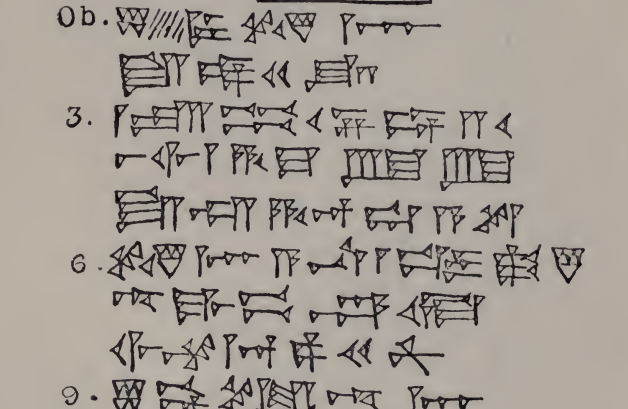
9.

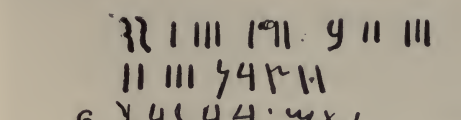
12.



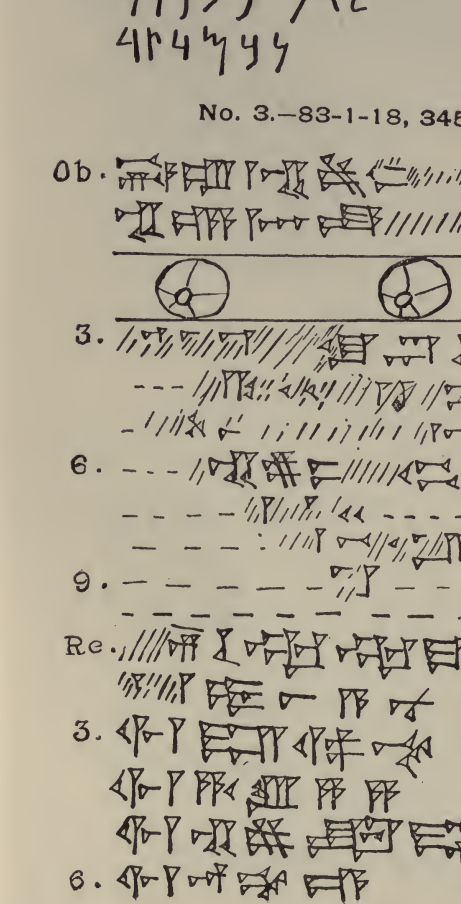
No. 2.—81-2-4, 147.

End.





No. 3.—83-1-18, 345.



E.

No. 4.—K.76.

Ob.

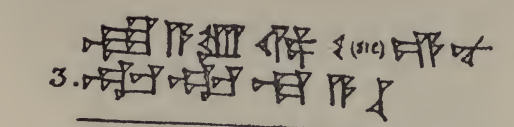
3.

6

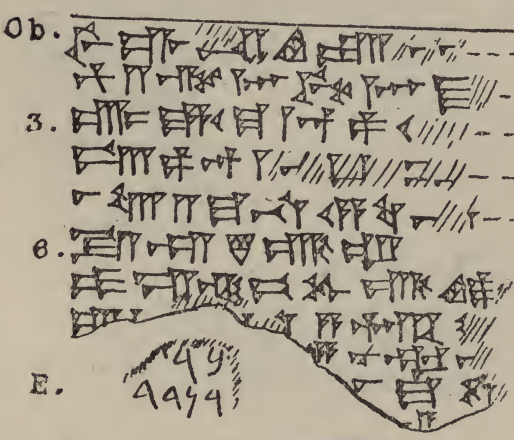
9.

E.

Re.



No. 5.—83-1-18. 338.





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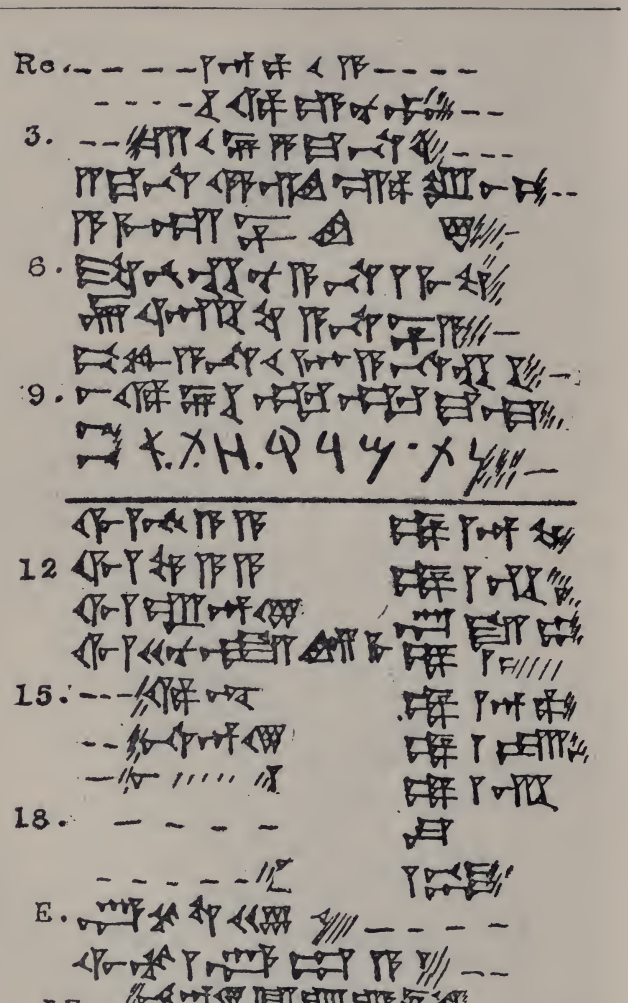
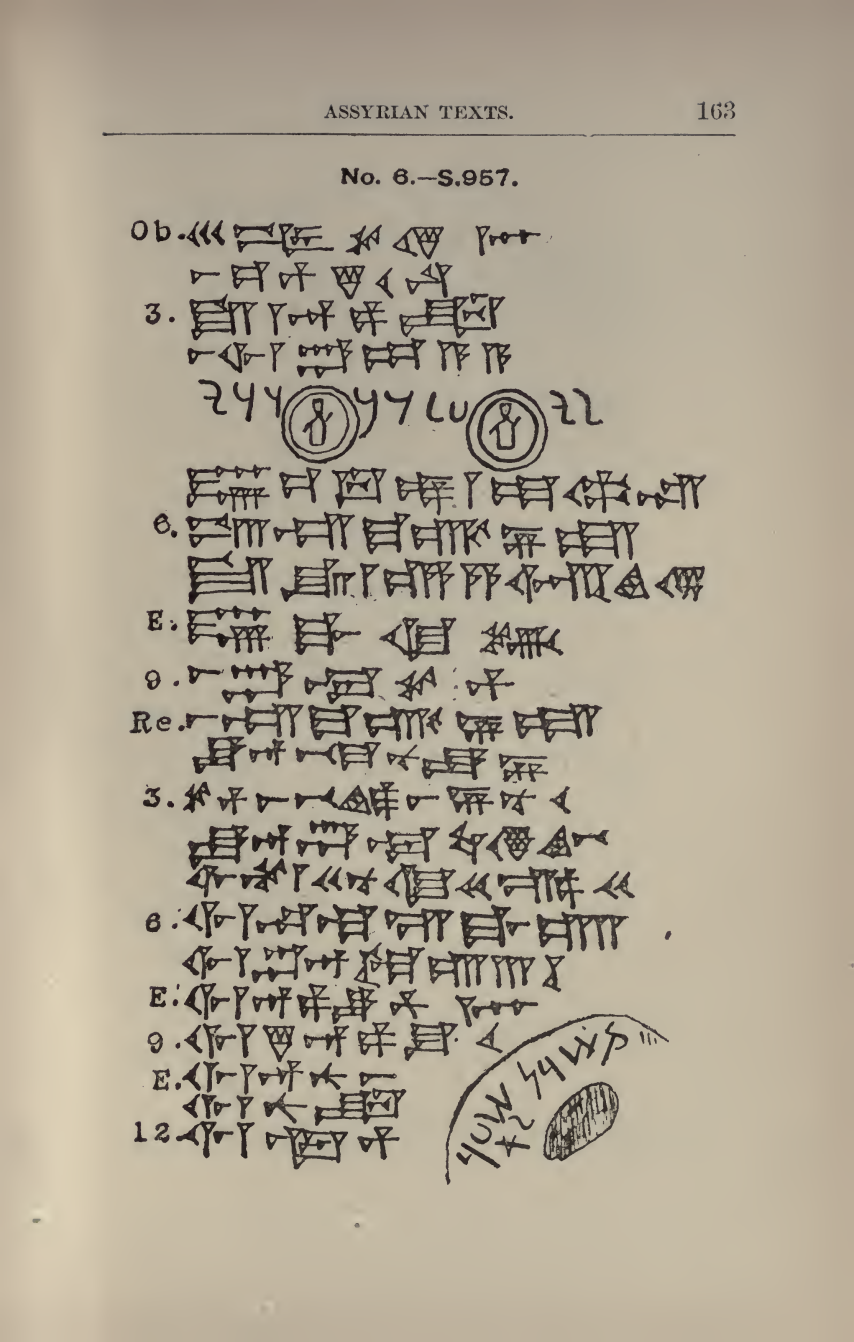
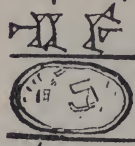
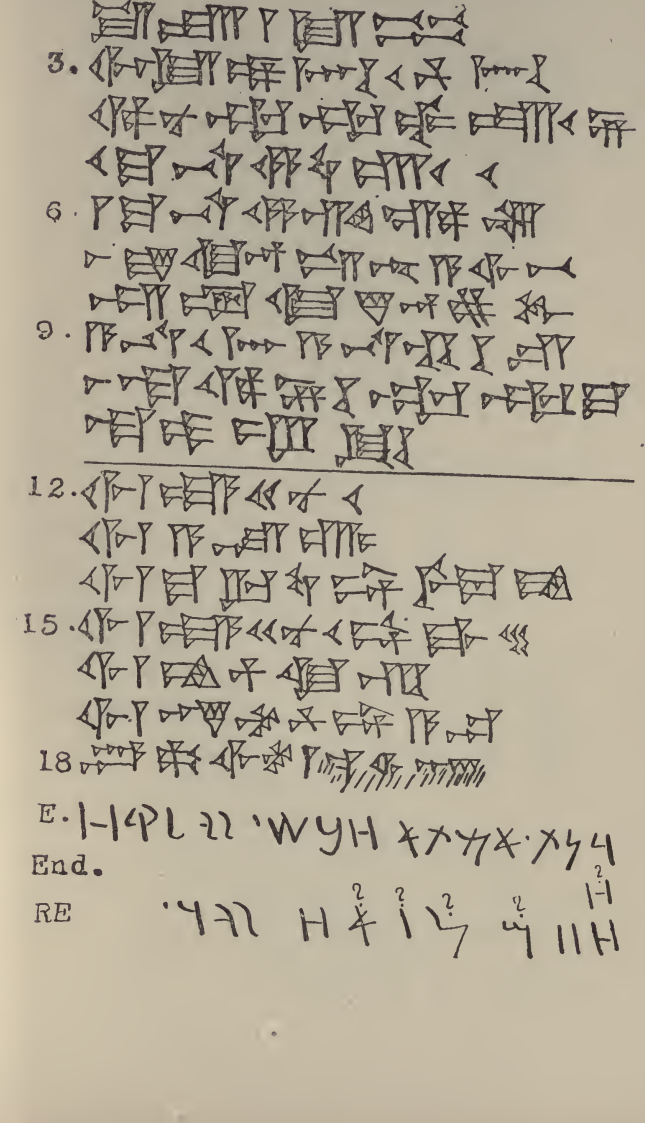

Re.
3.
6.
9.
12
15.
18.
E.
LE

No. 6.—S.957.

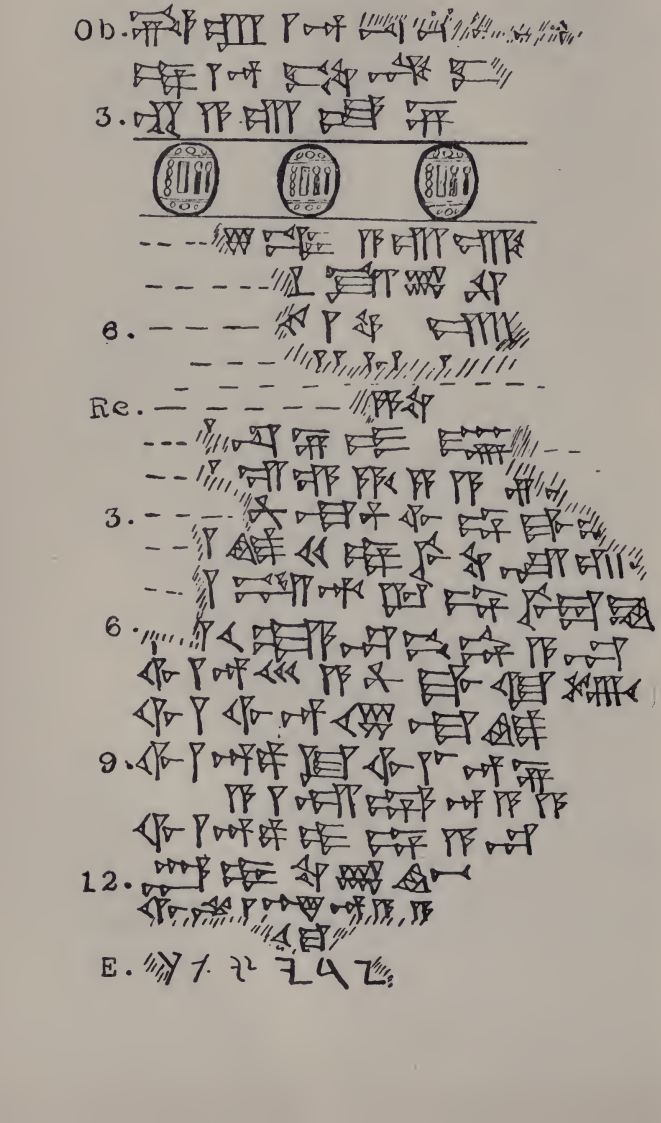


No. 7.—K.281.

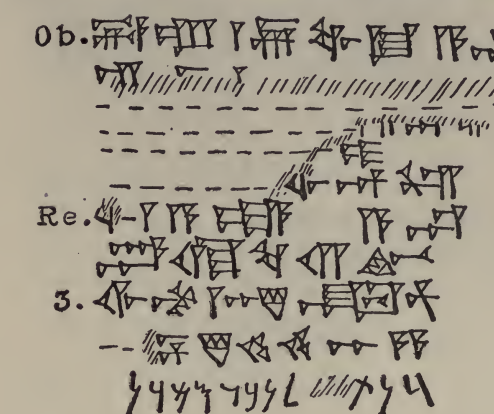




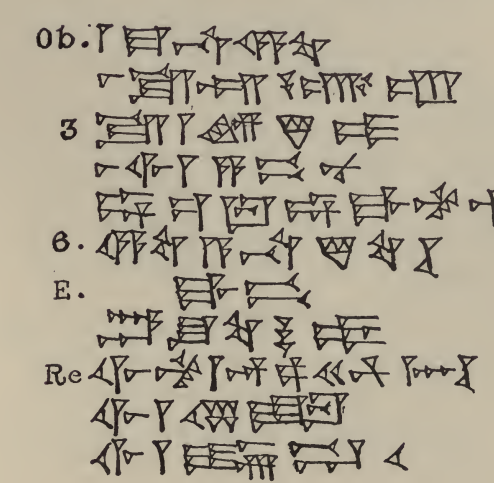
No. 8.—80-7-19, 52.

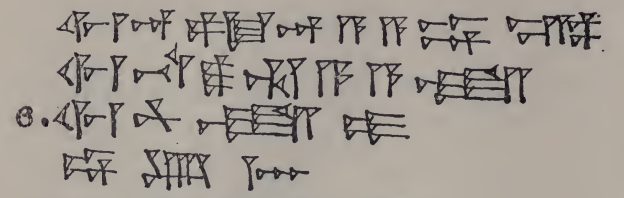


No. 9.—83-1-18, 329.

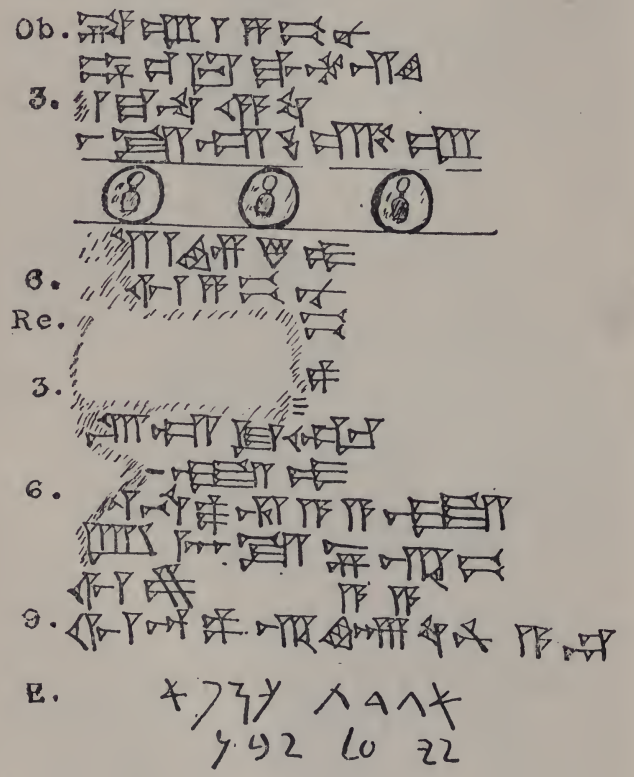



No. 10.—82-5-22; 176.a—Inner Tablet.





No. 10.—82-5-22, 176 b—Case.



No. 11.—K.320.

Ob.

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Re.

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No. 12.—K.329.

Ob

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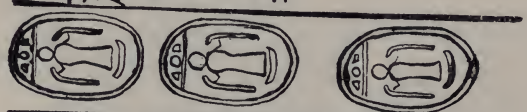
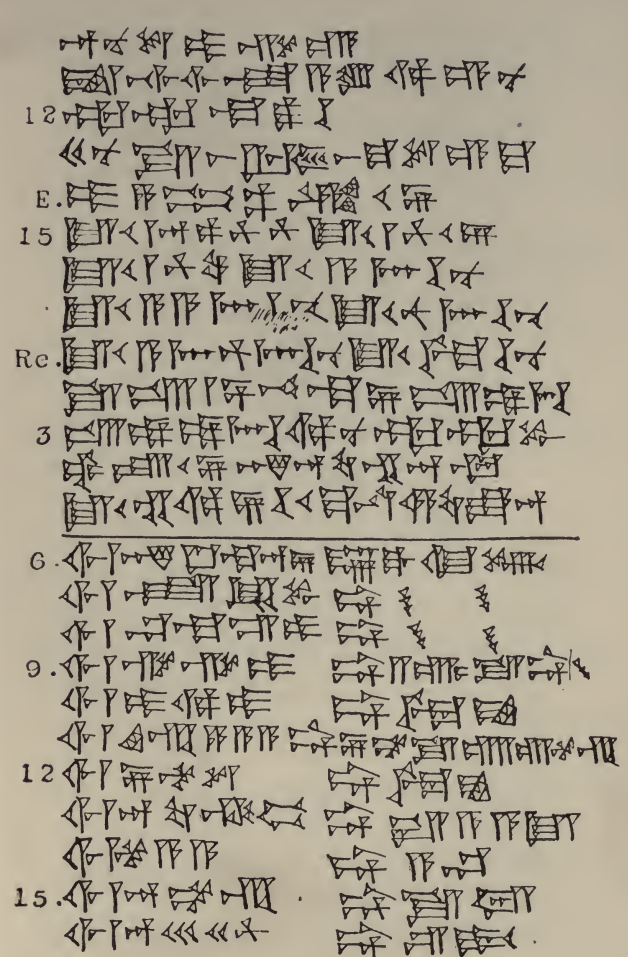
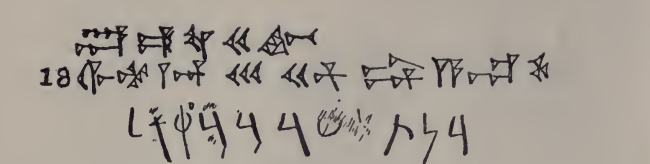


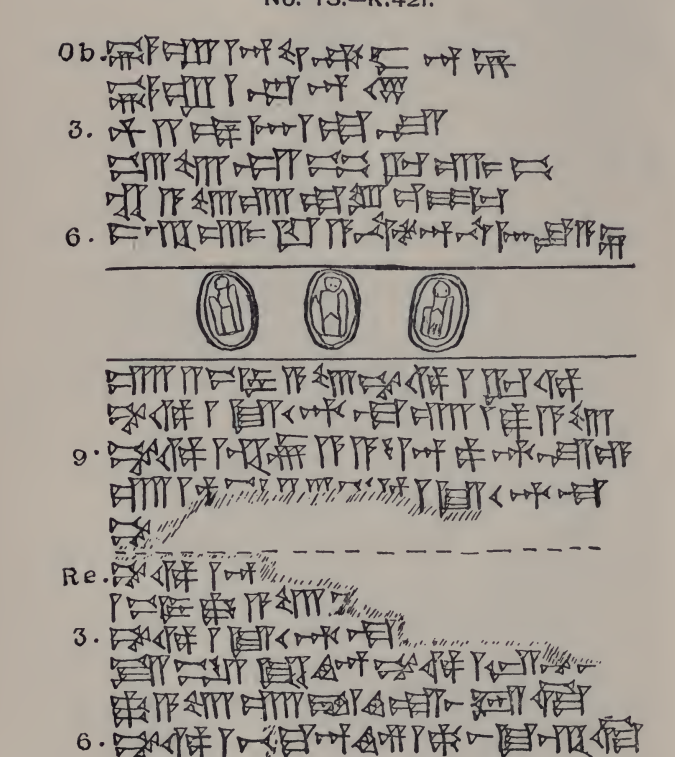
6.

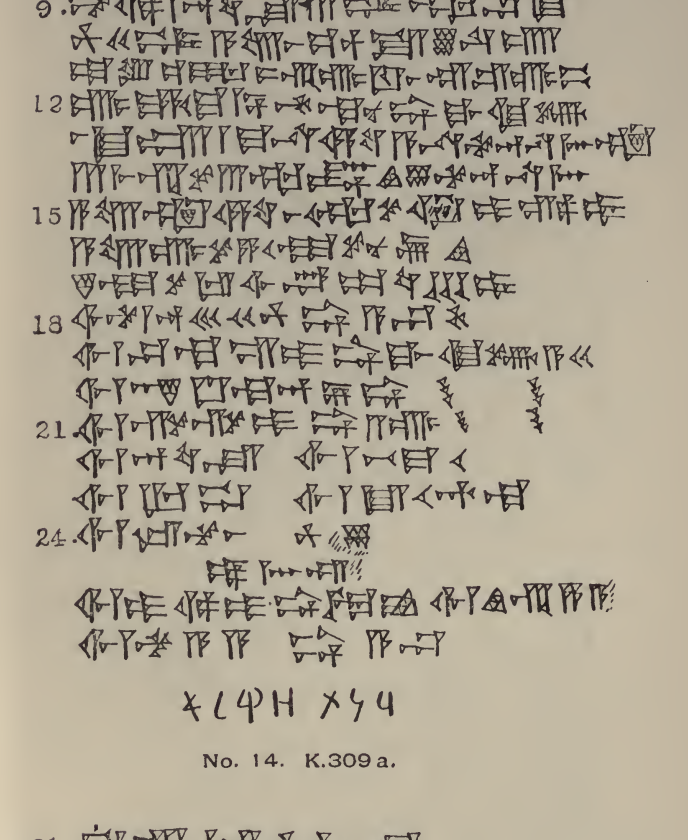
9.



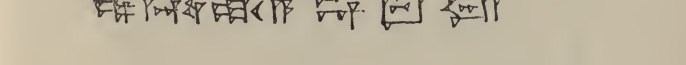


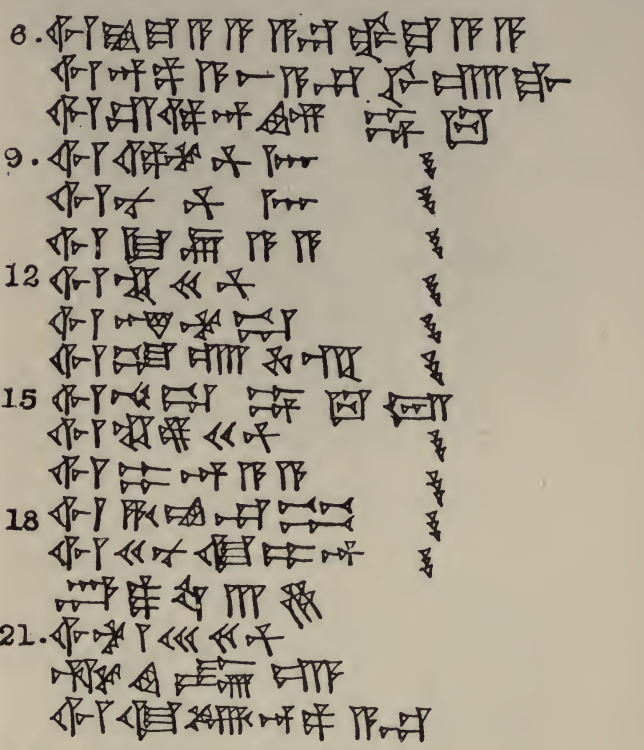
No. 13.—K.421.



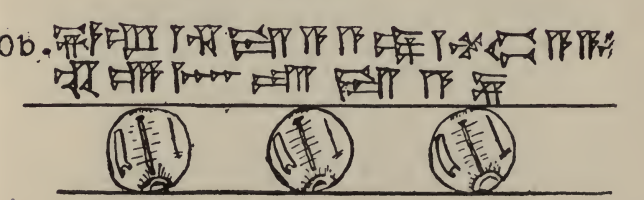


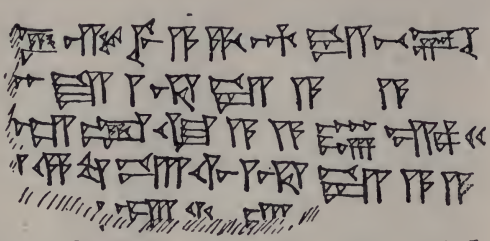
No. 14. K.309 a.



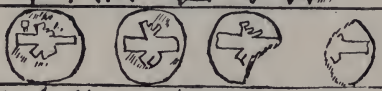


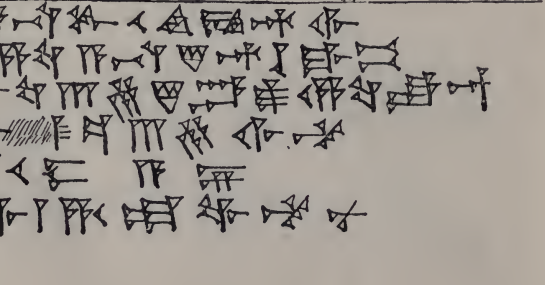
No. 15.—K.331.

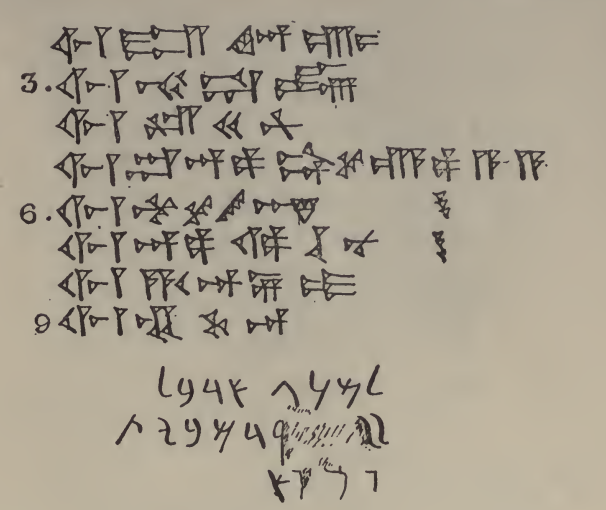




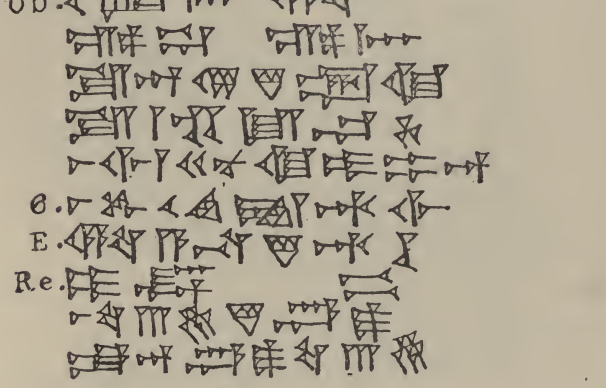
No. 16.—K.318—Case.

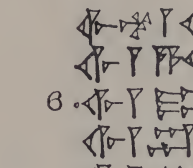




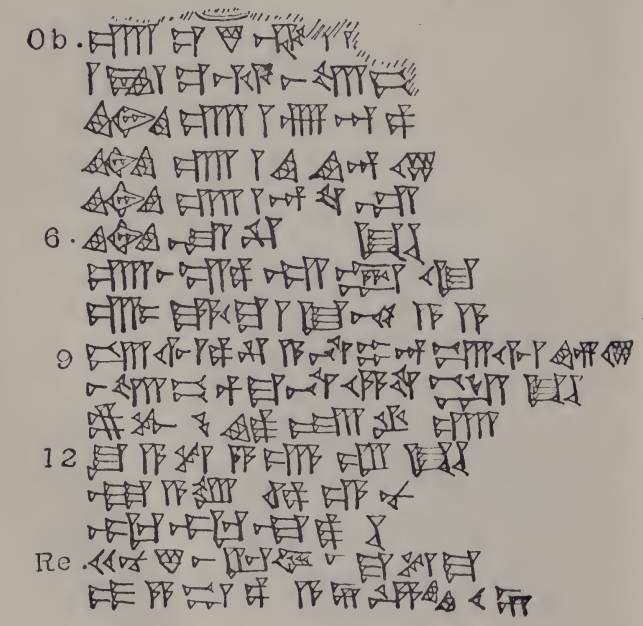


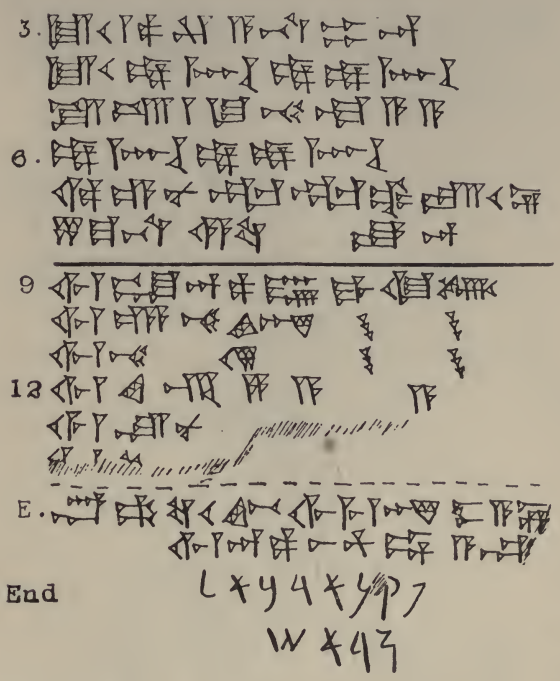
No. 16.—K.318 a.—Inner Tablet.





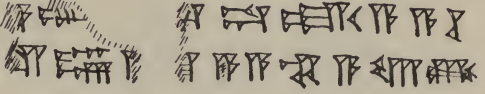
No. 17.—K.305.

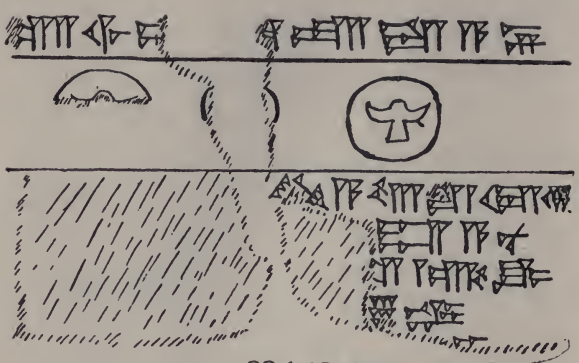




No. 18. 80-7-19, 348+83-1-18, 38, 83-1-18, 350.

80-7-19, 348 + 83-1-18, 387.





33-1-18, 350.

Ob.

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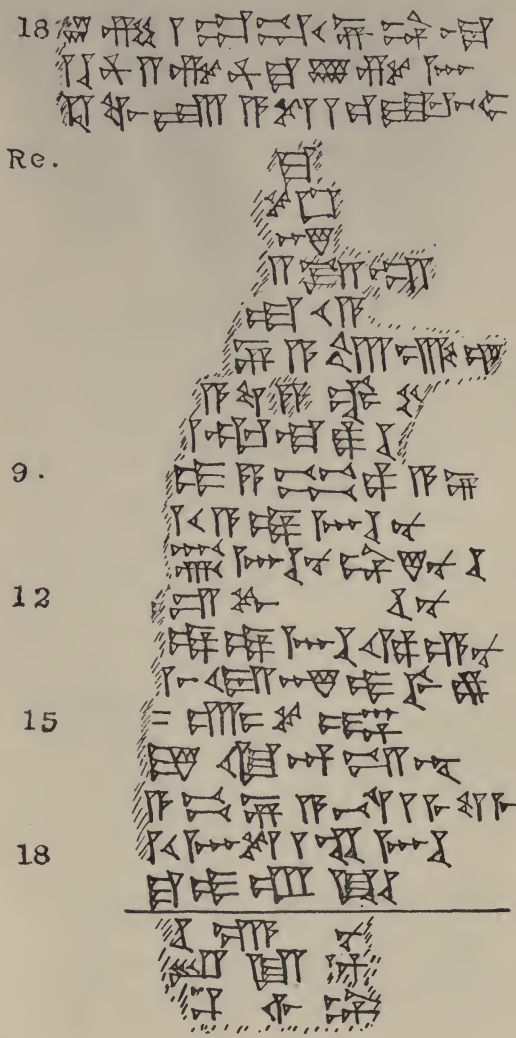

18
Re.
9.
12
15
18

80-7-19, 348 + 83-1-18, 387.

Re.

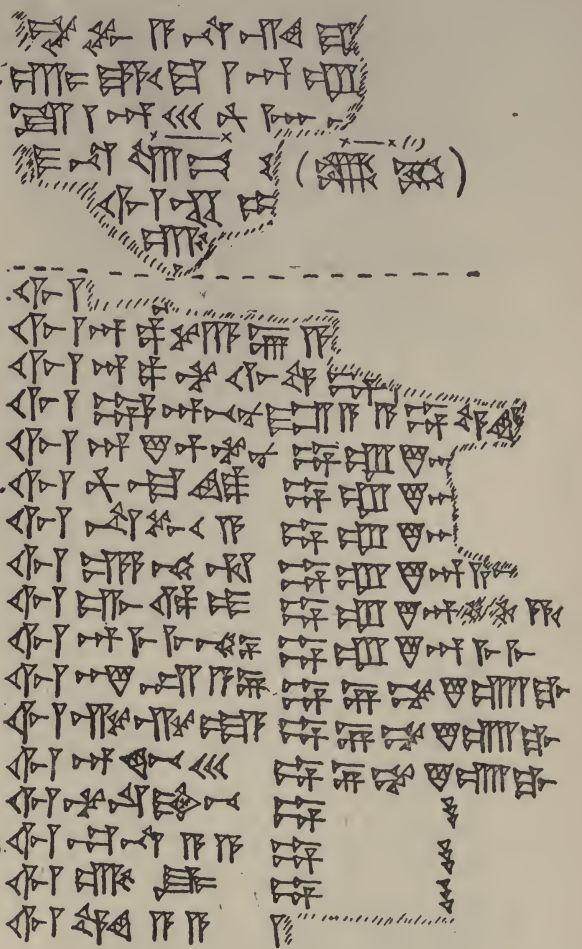
3.

6.

No. 19.—83-1-18, 334.

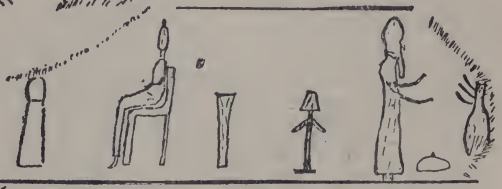
Ob

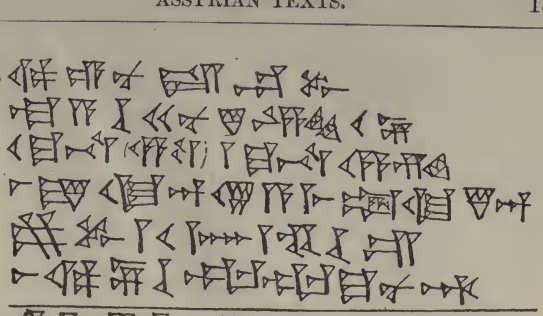
3.



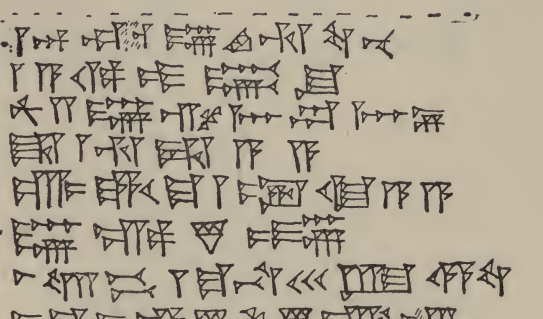
[1] The scribe first omitted *lib* and wrote *bi 20*, so that now *lib-bi* is written over *bi 20*.

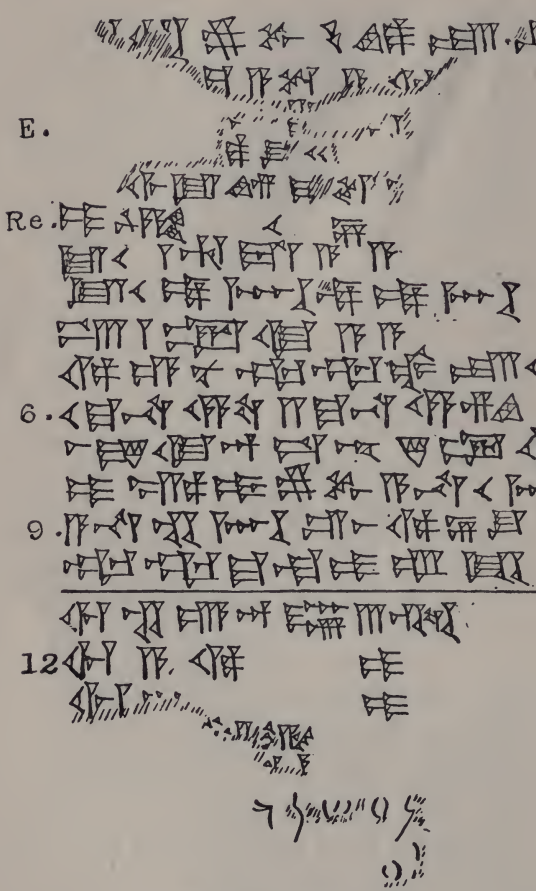
No. 20.—81-2-4, 152.



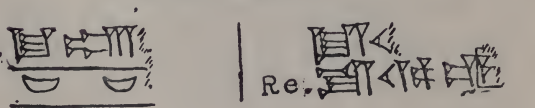


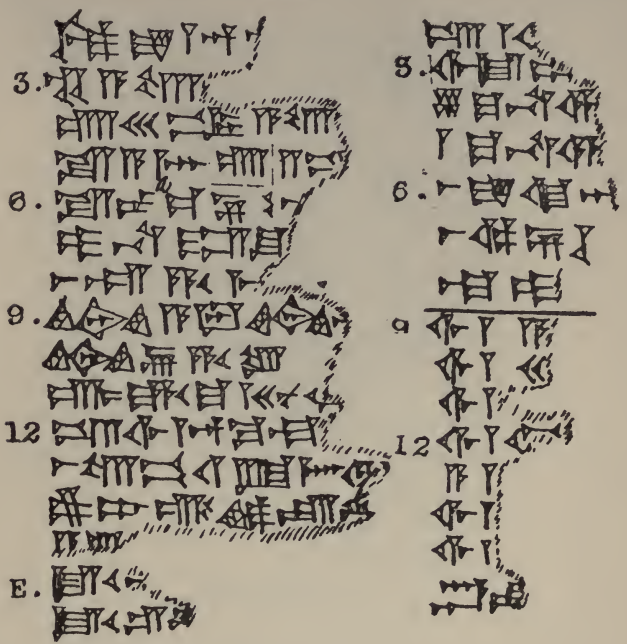
No. 21.—Bu. 91-5-9, 182.



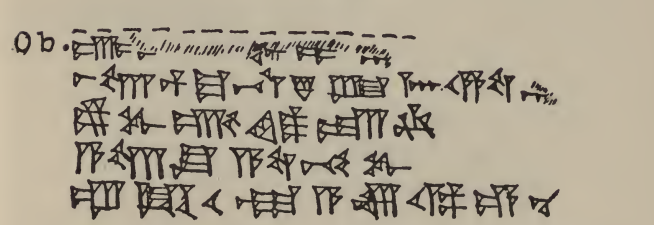


No. 22.—Sm. 921.



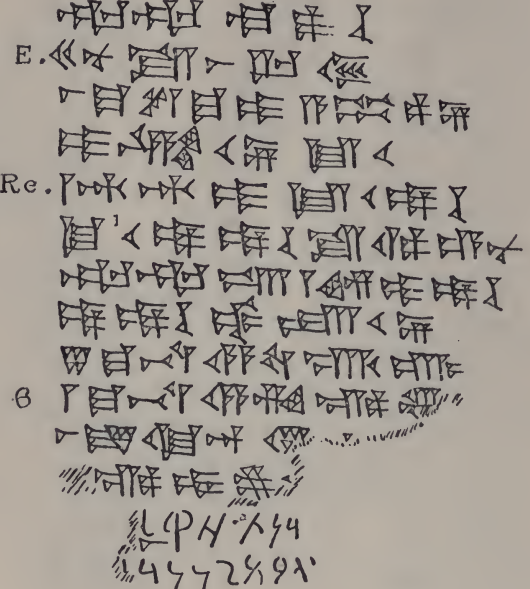


No. 23.—K.8528.

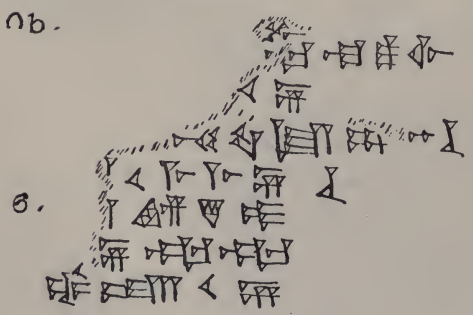


[1] The sign, *še*, written peculiarly. Cf. *bu*, in line 14, and *sib*, in 33-1-16.

[2] 33.R.6 A.D.D. reads, *i*, and C.I.S. omits the line altogether.




No. 24.—K.458.




[1] Written *ku* by scribal error.

Re.

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No. 25.—K.3784.

Ob.

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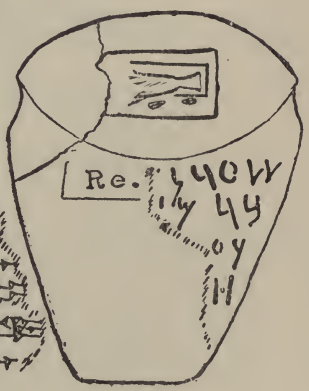
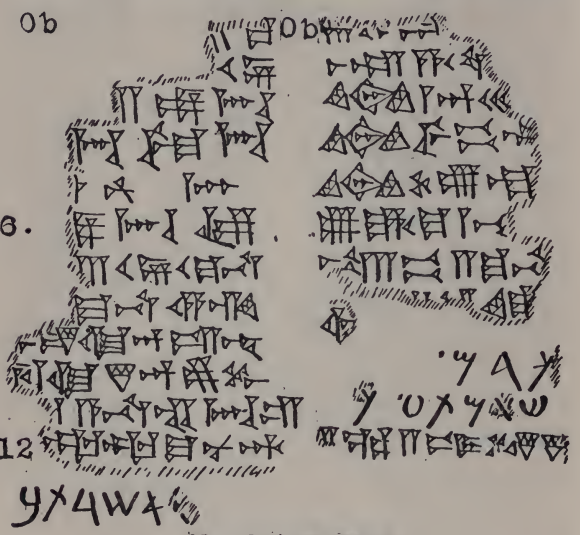
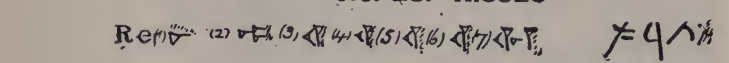
9.



No. 27.—83-1-18, 385. No. 26.—81-2-4, 395.

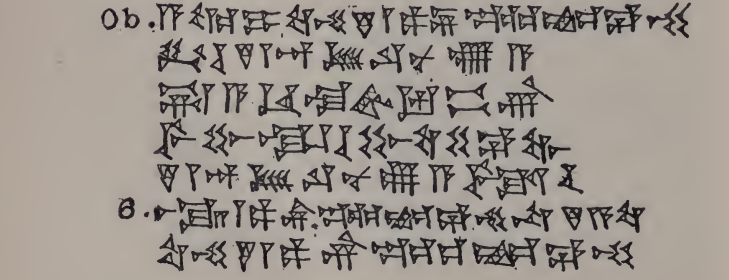


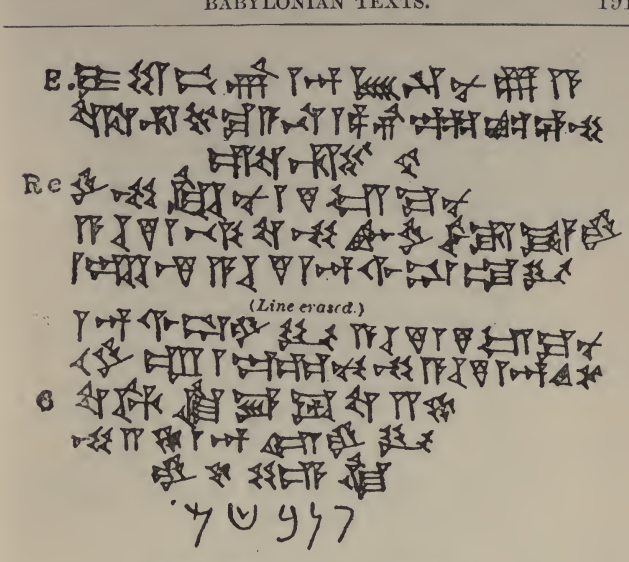
No. 28.—K.8529



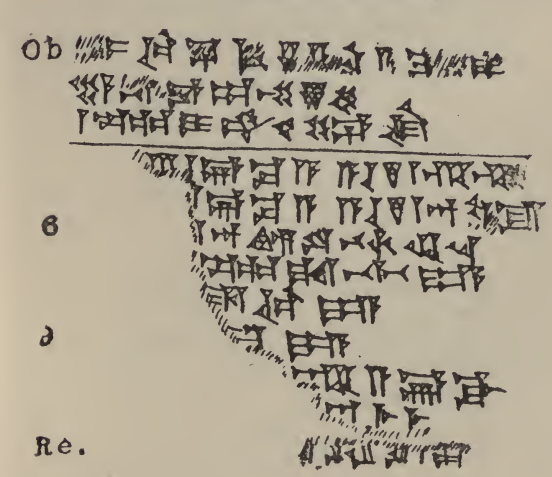
## BABYLONIAN TEXTS.

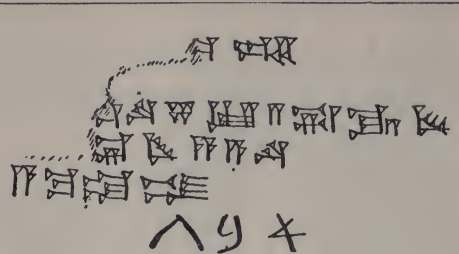
No. 29.—76-10-16, 17.



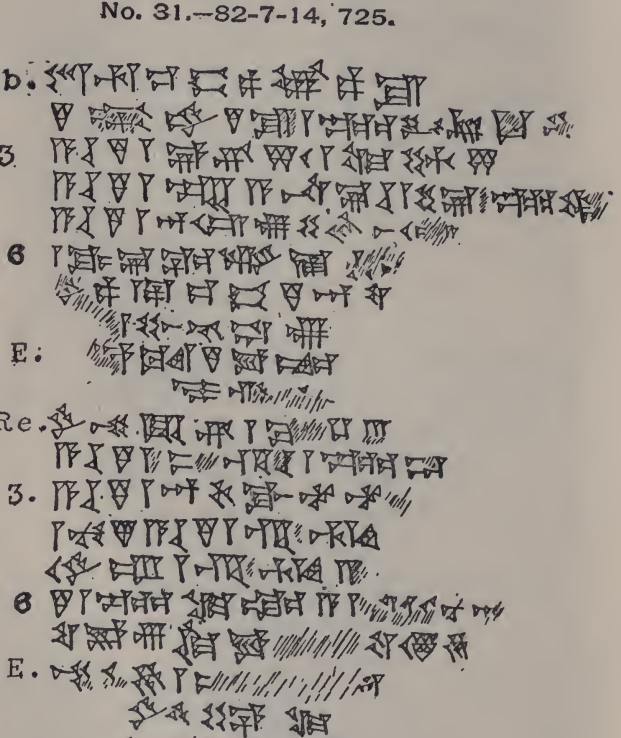



No. 30.—82-9-18, 50a.

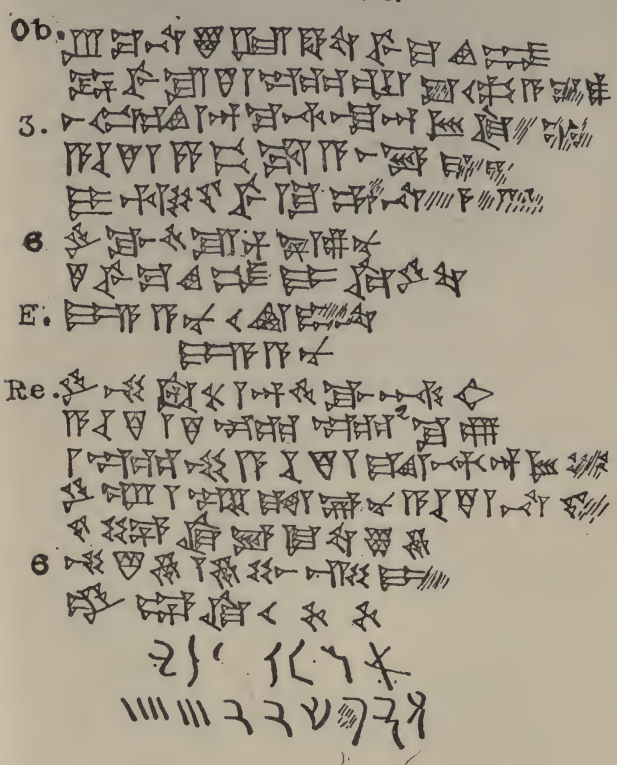




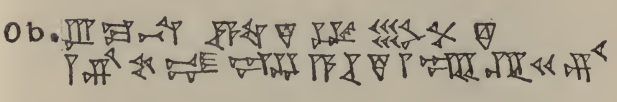
No. 31.—82-7-14, 725.



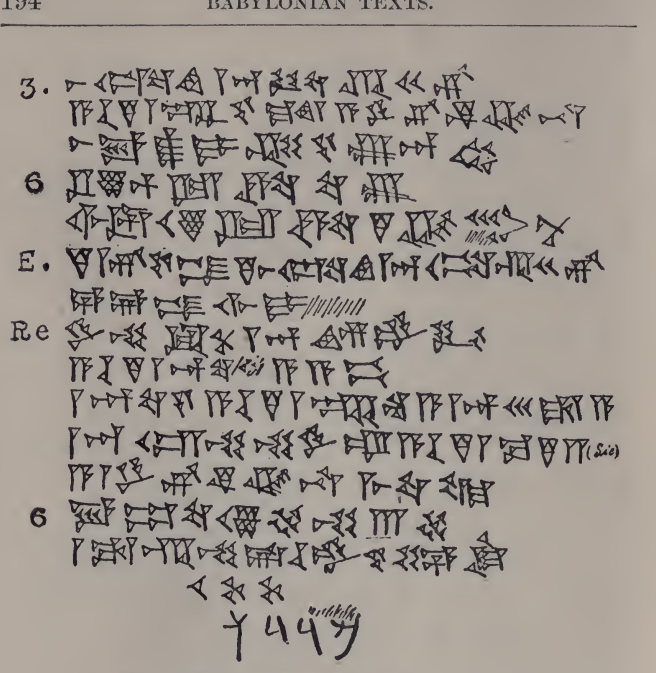
No. 32.—79-4-19, 3.



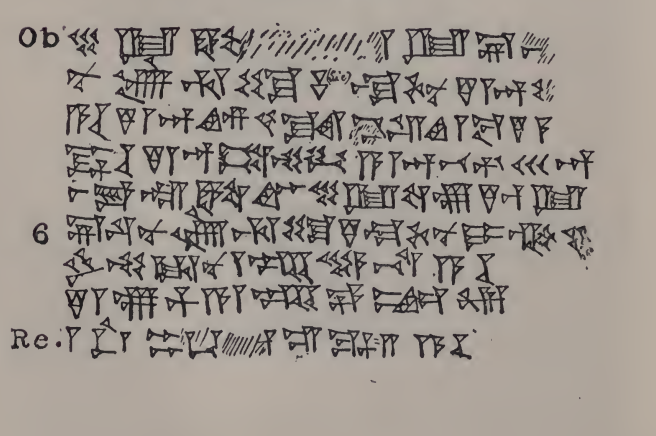
No. 33.—82-9-18, 335.

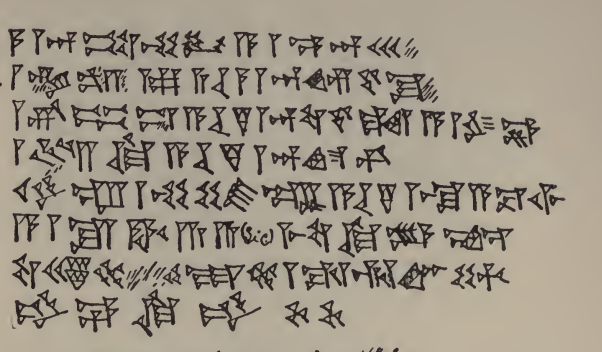


[2] The sign for *Nabu* is written twice. Cf. B.A. III., p. 403, note 1.

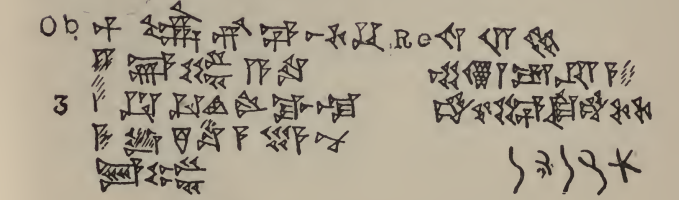


No. 34.—89-10-14, 257.

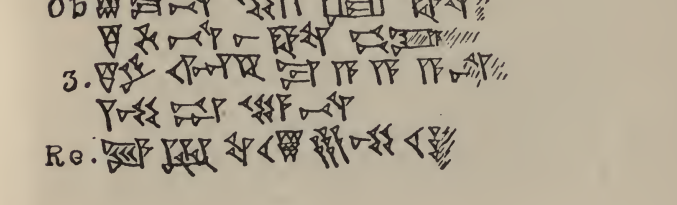


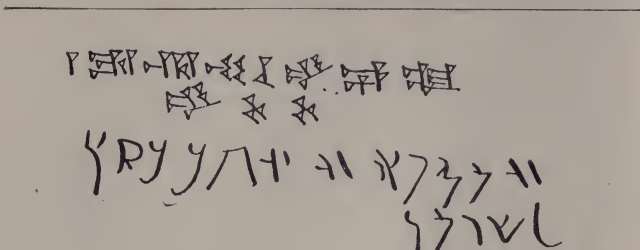


No. 35.—82-9-18, 4034.

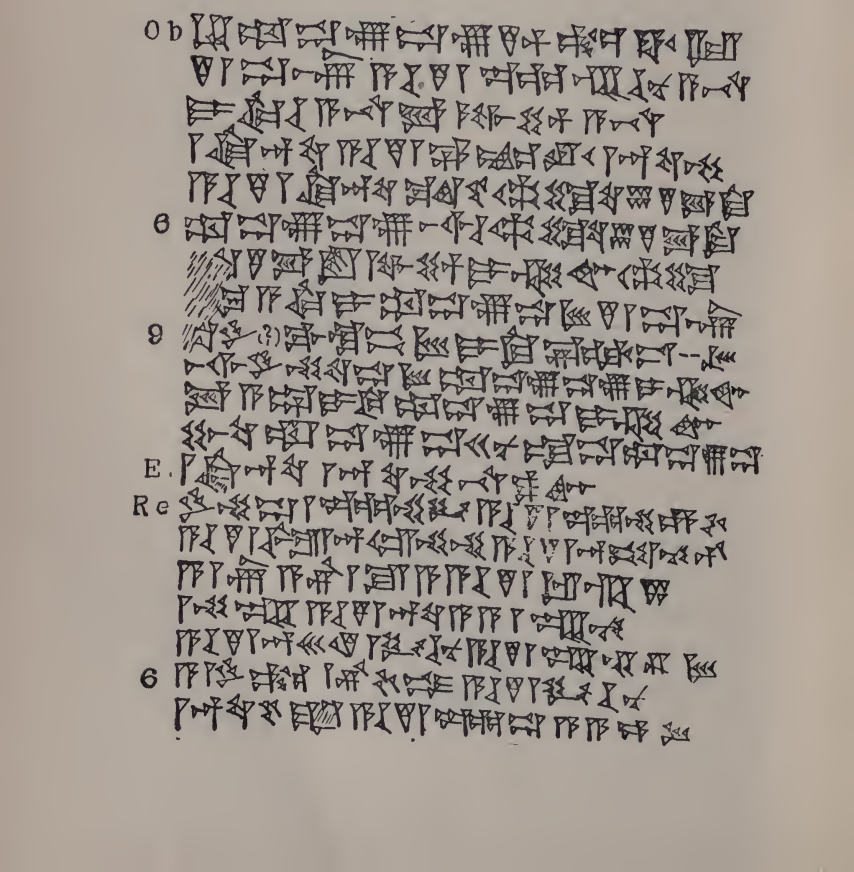


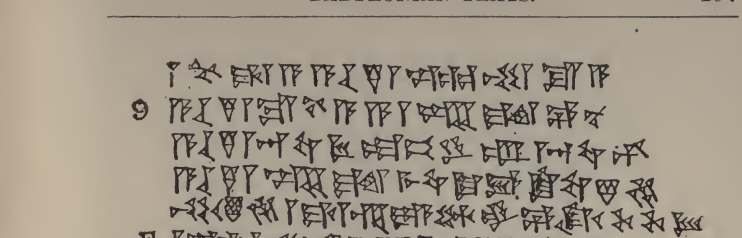
No. 36.—82-9-18, 310a.



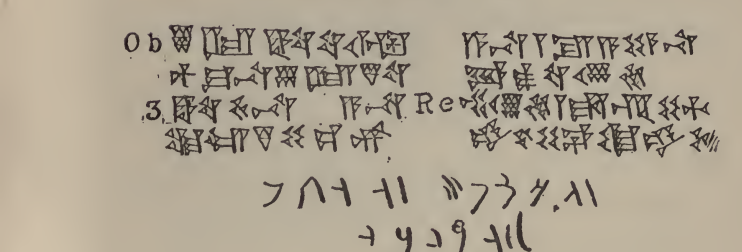


No. 37.—82-9-18, 49 a.

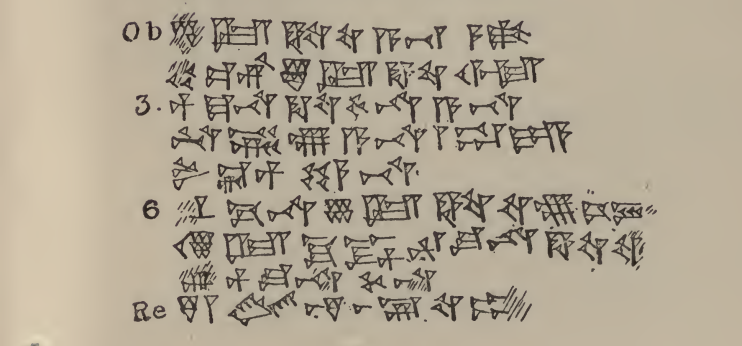


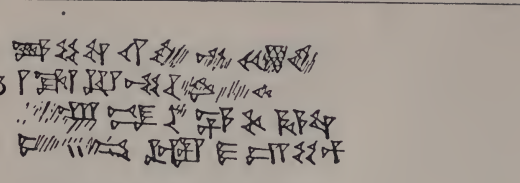


No. 38.—82-9-18, 51a.



No. 39.—82-9-18, 295 A.





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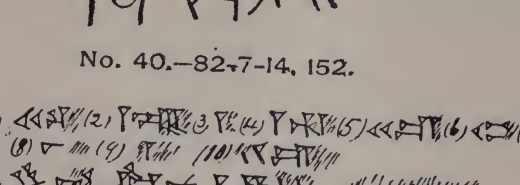

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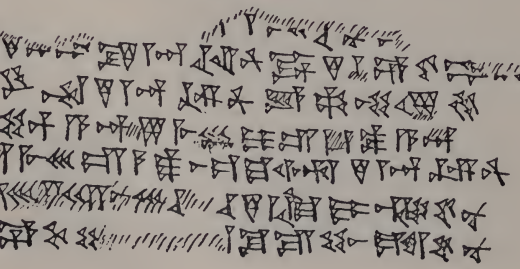

No. 42.—K.3783.

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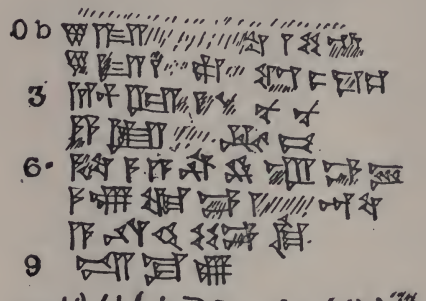


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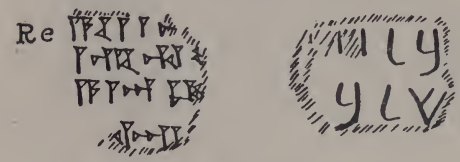


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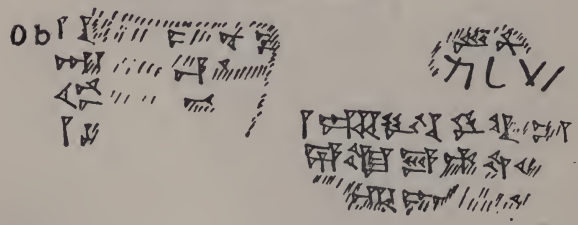

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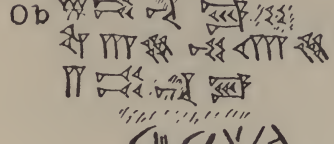

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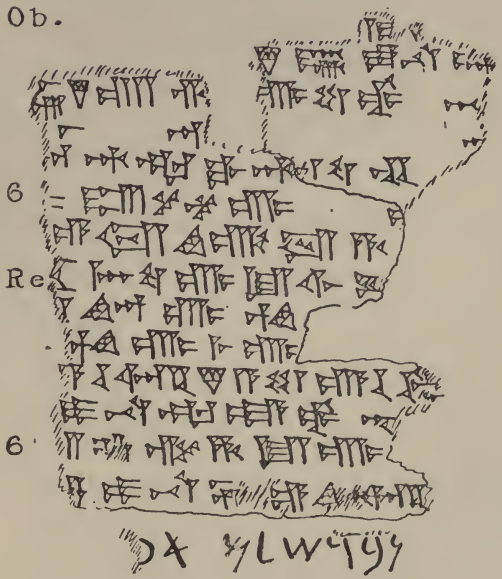

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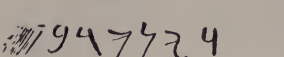

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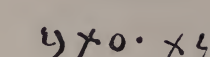

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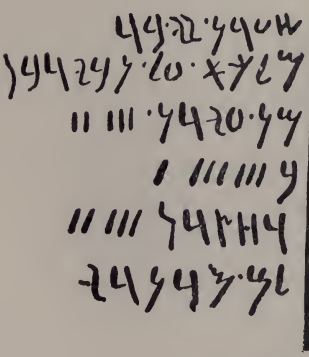

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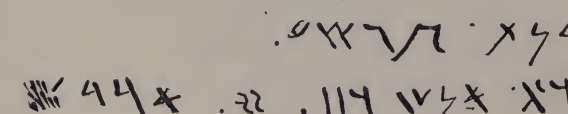

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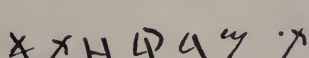

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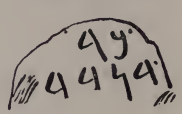

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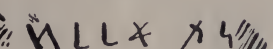

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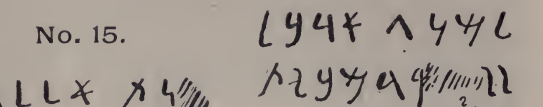

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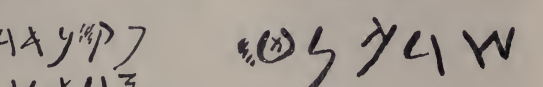

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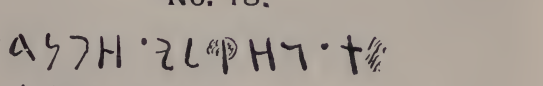

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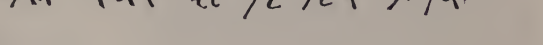

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No. 25.

For the original Aramaic see No. 25 of the cuneiform texts.

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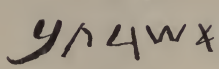

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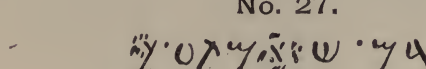

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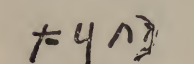

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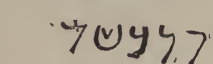

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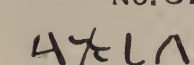

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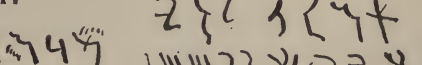

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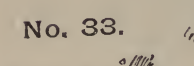

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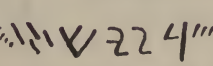

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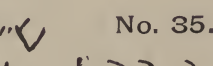

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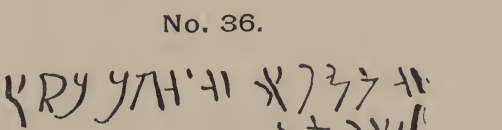

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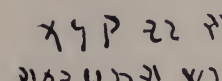

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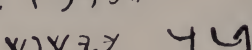

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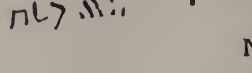

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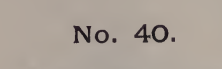

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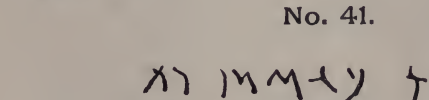

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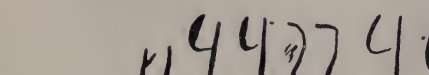

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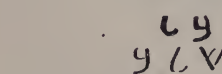

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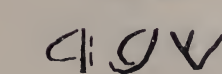

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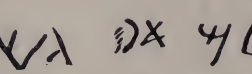

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